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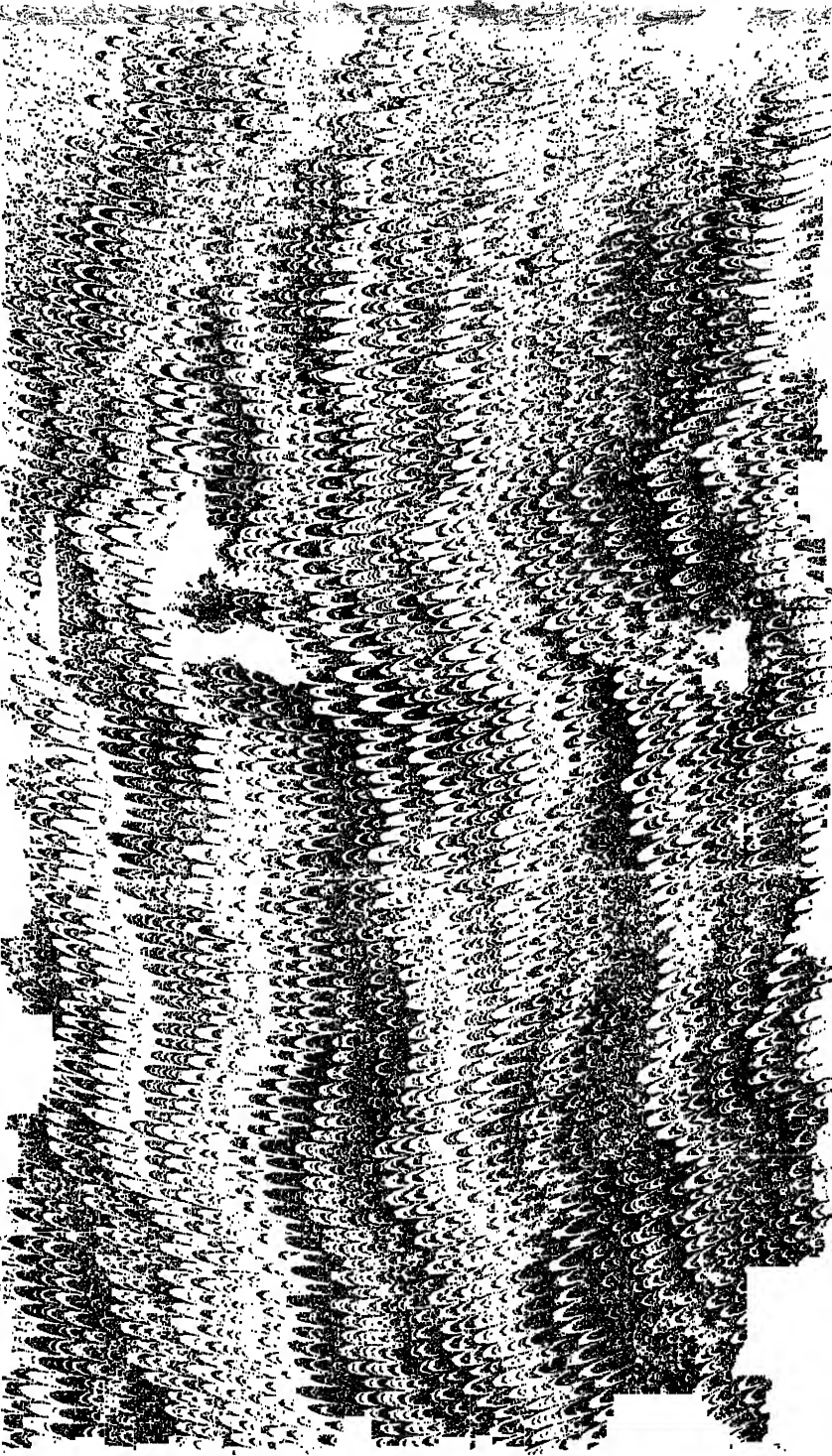
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JOURNAL

OF

THE CEYLON BRANCH

OF THE

ROYAL ASIATIC SOCIETY:

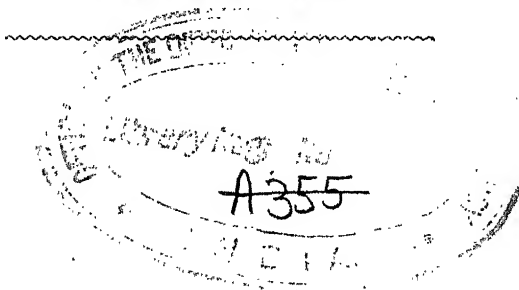
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THE SECRETARY,

1865-66
R.A.S.

1865-66



F. FONSEKA, PRINTER, FORT, COLOMBO.

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PROCEEDINGS OF MEETINGS
OF THE
CEYLON ASIATIC SOCIETY.

GENERAL MEETING.

HELD 21ST JUNE, 1862.

Rev. B. Boake, Vice-President, in the Chair.

The Secretary referred to the arrangement for the transfer of the Military Medical Museum to the Society, which had been completed by the Secretary receiving the Museum keys.

The conditions of the transfer were then read and confirmed; one of these declared that all Military Medical Officers now resident, or who may hereafter reside in Ceylon, be Honorary Members of the Society without entrance fee or subscription.

The following papers were then submitted to the Meeting:—

Descriptive notices of the Raw Products of Ceylon by H. Mead.

The Quassia wood of Ceylon by W. C. Ondaatjie.

The Medicinal substances of the Native Bazaars by W. Ferguson.

On the Buddhist Scriptures by J. De Alwis.

Notes on the rain-fall in Colombo during 6 years accompanied by tables and a diagram by J. Capper.

General Meeting, March 7th, 1863.

Rev. B. Boake, Vice-President, in the Chair.

The Secretary reported the progress made in regard to the increased accommodation required for the Society's Museum in consequence of the amalgamation with it of the Military Medical Museum.

The Governor had approved of the proposed plan for adding a floor to the present building, by which means it would be made to correspond with the opposite wing of the buildings occupied by the Treasury, but there were difficulties in carrying out the plan, owing to the large amount of work on hand in the Civil Engineer's Department. The cost of the building was estimated at £450 and there was no doubt that His Excellency would sanction the appropriation of such a sum. At present the contents of the Military Museum remained in their original rooms which might at any time be required for other purposes.

After reading a list of the books and Periodicals received since the last meeting and the election of new members, the following papers were read.

On the romanization of the Sinhalese Alphabet by R. C. Childers, Esq.

Remarks on the weather during 1862 by J. Maitland, Esq.

Translation of a portion of the Salakhini Sanxeo by R. C. Childers, Esq.

General Meeting, October 31st, 1863.

Rev. B. Boake, Vice-President, in the Chair.

After the transaction of general business the Secretary reported that the Governor had sanctioned the introduction into the Supply Bill for 1864 of a vote for £513, the estimated cost of enlarging the premises occupied by the Society, in order to enable it to receive the Museum of the Military Medical Department.

Mr. Ondaatjie exhibited a specimen of the inspissated juice of the *Alstonia Scholaris*, which he stated to be a substitute for Gutta-percha. It possesses the same properties and is as workable as the latter. It readily softens when plunged into boiling water, is soluble in Turpentine and Chloroform, receives and returns impressions, and is adapted for seals to documents. The tree abounds with milky juice like the Gutta-percha, has a fleshy bark and porous wood, and belongs to the order Apocynæa.

The following papers were then read—

On the air-breathing fishes of Ceylon by Rev. B. Boake.

On Devil Worship by D. De Silva Gooneratne Modliar.

Buddha's First Sermon translated by Rev. D. J. Gogerly, contributed by Rev. R. S. Hardy.

The Origin of the Sinhalese language by James Alwis, Esq.

Buddha's discourse on caste by L. De Zoysa, Esq.

On the poisoning properties of the *Calotropis Gigantea* by W. C. Ondaatjie, Esq.

General Meeting, September 3rd, 1864.

Rev. B. Boake, Vice-President, in the Chair.

The Secretary made a brief statement in reference to the position of the Society and the arrangements in regard to the Museum.

Last year Sir C. MacCarthy promised a public grant for the purpose of enlarging the Society's rooms, to enable it to receive the collection presented by the Military Medical Department. On the faith of this promise the Society paid to the Medical Department from its limited funds about £502, being the value of the cases and stands containing the collection. A vote of £513 was placed in the Supply Bill for 1864 for enlarging the premises, but was afterwards withdrawn. This year the Committee applied to Government for £100 to enable it to receive a portion of the Military Museum within the existing premises, to which request the Government replied that there were no funds at its disposal, and the vote could not be entertained in the Supplementary Supply Bill for this year. The balance of the Society's funds in the hands of the Treasurer was only £15, it was therefore impossible to go on with the printing of the Journal.

The following gentlemen were elected members of the Society:—

Messrs. R. Tatham, J. Winzer, C. Ferdinand, J. Martensz, W. H. Harrison, R. Jones.

The following new rules was proposed and adopted:—

“That members returning from Europe be allowed to rejoin without any further payment than the current subscription.”

Papers were then read—On the origin of the Sinhalese language, Part II. by J. De Alwis, Esq.

On Taxidermy by W. H. Harrison, Esq.

Papers relating to the surrender of the Dutch Forts to the British from the Dutch records by Mr. W. Gonetilleke.

General Meeting, Saturday, May 13th, 1865.

The Rev. B. Boake, Vice-President, in the Chair.

The Secretary read a report setting forth the absence of any fresh papers for reading, and the state of the Society's funds. The Governor had declined to give the sum of £50 in addition to withholding the vote for adding to the accommodation of the building to enable it to receive the articles from the Military Medical Museum.

Subscriptions for the current year had not been collected, as it was not clear that it was desirable to ask for them, as no business had been transacted.

At the conclusion of the report Mr. Capper expressed his wish to resign the Office of Secretary, it was resolved accordingly, that Mr. Steward be appointed Secretary, and that the thanks of the Society be given to Mr. Capper for his services during the long time he had acted as Secretary. It was also resolved "that a deputation should wait upon the Governor shortly after his arrival in Colombo, to request His Excellency to become the Patron of the Society, and at the same time to urge its claims to a small grant from the Public funds, and that the deputation should consist of Sir Edward Creasy, Mr. Layard, Mr. Wall, Mr. Lorensz, Mr. Capper and the Secretary."

General Meeting, November 2nd, 1865.

*Present:—*The Chief Justice Sir Edward Creasy, in the Chair.

The Hon'ble Mr. Justice Temple, Rev. B. Boake, Rev. J. Nicholson, Messrs. J. A. Caley, C. A. Lorensz, R. Dawson, J. P. Green, W. C. Ondaatjie, W. Ferguson, L. De Zoysa, G. S. Steward.

The following gentlemen were proposed and elected Members of the Society.

The Rev. J. S. Mill, S. T. Richmond, Esq., George Hawkins, Esq., Hugh Nevill, Esq., A. Primrose, Esq., Mr. Holdsworth was also proposed and elected an Honorary Member.

The following motions were then proposed and carried:—

1st. Proposed by Dr. Fraser, seconded by Mr. Lorensz, that the Chief Justice, the Bishop, and the Hon'ble Mr. Justice Temple be requested to become Vice-Patrons of the Society.

2nd. Proposed by the Hon'ble Mr. Justice Temple, seconded by J. A. Caley, Esq.

That the Committee do consist of the following gentlemen:—

President.

Dr. Fraser.

Vice-President.

The Rev. Barcroft Boake.

Treasurer.

S. Rains, Esq.

Conservator.

G. Hawkins, Esq.

Secretary and Librarian.

G. S. Steward, Esq.

C. P. Layard, Esq., Major Skinner, C. A. Lorensz, Esq., A. M. Ferguson, Esq., R. Dawson, Esq., K. Jones, Esq., J. De Alwis, Esq.

3rd. Proposed by Mr. Dawson, seconded by Mr. Green, that the Librarian be requested to ascertain by an examination of the books in the library, what books have been mislaid.

4th. Proposed by Major Skinner, seconded by Mr. Dawson.

That in future any member, who wishes to obtain the loan of a book, shall make application in writing for it to the Librarian, who shall file the application and make a record both of the issue and the return of the books.

5th. Proposed by Mr. Nicholson seconded by Mr. Ferguson, that the conservator be requested to compare the specimens in the

Museum with the list given in the Appendix to the 6th Report, and report the result of the enquiry to the Committee.

Mr. Lorensz stated that he had a sum of £60 in the bank in his name as Treasurer of a Society which once existed here called the Athenæum, and said that he thought it might be made use of by the Society for the purpose of bringing out the Journal. Some conversation was carried on as to the legality of this, and it was determined that Mr. Lorensz should write to all the share holders, whose addresses he could discover, to ask their permission to appropriate their funds to the purpose mentioned.

Committee Meeting, November 18th, 1865.

Present:—Dr. Fraser, Rev. B. Boake, C. P. Layard, Esq., G. Hawkins, Esq., G. S. Steward, Esq.

The question of the appointment of a Librarian at the last General Meeting was discussed and it was determined that the Secretary should see Mr. De Zoysa and ask him if he would be willing to act as joint Librarian with the Secretary, and that a General Meeting should be called as soon as possible to settle the difficulty.

The following additions to the Library were laid on the table:—

Answers from Government Agents of Galle, Jaffna and Matura, to questions addressed to them on the Natural History of their Provinces.

Proceedings of the Asiatic Society of Bengal for May, June and July, 1865.

3 Nos. Journal of Asiatic Society of Bengal Part I. No. 1. Part II. Nos. 1 and 2.

General report of Public Instruction in the Lower Provinces of the Bengal Presidency for 1863 and 1864.

Journal of the Royal Asiatic Society of Great Britain and Ireland 1865 Vol. I. Part II.

5 Nos. Annals of the Magazine of Natural History.

Sacred Books of the Buddhists compared with History and Modern Science, presented by Rev. R. S. Hardy.

The Secretary was directed to write and thank Mr. Hardy for his donation.

General Meeting, December 1st, 1865.

Present:—Rev. B. Boake, in the Chair.

Rev. J. Nicholson, Messrs. H. Nevill, L. De Zoysa, A. M. Ferguson, W. Ferguson, G. Hawkins, J. S. Mill, C. A. Lorensz, R. Dawson, A. Primrose, G. S. Steward.

Mr. Boake reported that he had received a letter from Sir Edward Creasy saying that His Excellency the Governor had consented to become the Patron of the Society.

The question of the late appointment of a Librarian was then discussed and it was agreed that Mr. De Zoysa should be asked to act as sole Librarian, which he consented to do.

Mr. W. Ferguson, Mr. J. A. Caley were added to the Committee.

It was determined that subscriptions should be considered due in January of each year, and that members who have not paid by the end of the year shall be considered to have relinquished their connection with the Society.

Mr. De Zoysa presented a copy of a Dictionary of the Pali language by Mogallana Thero with English and Sinhalese notes by Waskaduwe Subkati, Buddhist Priest.

Committee Meeting, December 9th, 1865.

Present:—Rev. B. Boake, in the Chair.

Messrs. L. De Zoysa, R. Dawson, G. S. Steward.

The following papers were laid on the table by the Secretary:—

1 Engineers Journal.

2 Nos. Journal of the Asiatic Society of Bengal Part I. No. 3
Part II. No. 3.

1 Vol. Proceedings of Asiatic Society of Bengal for September, 1865.

1 No. Annals of Magazine of Natural History.

The Secretary read a letter from the Treasurer regretting that he was not able to attend the meeting, and sending a report of the state of the Society's funds.

It was settled that Mr. Dawson and Mr. W. Ferguson should be asked to audit the accounts and prepare a report by the next Committee meeting.

General Meeting, February 23rd, 1866.

Present:—Rev. B. Boake, in the Chair.

Rev. J. S. Mill, Messrs. C. P. Layard, W. Ferguson, A. Primrose, R. Dawson, L. De Zoysa, J. A. Caley, G. S. Steward.

The following gentlemen were elected members of the Society:—

T. C. Bury, Esq., Rev. Brooke Bailey.

C. M. P. Pieris, Esq., A. Karunaratna, Esq., Cornelius Jayasinghe, Esq., Rev. J. MacArthur, S. Grenier, Esq., J. R. Blake, Esq.

It was proposed by Mr. Dawson, and seconded by Mr. Ferguson that the sum to be paid for life membership should be 10 guineas at entrance, 8 guineas after paying subscription for two years, and 7 guineas after four or more years' subscription.

Mr. Primrose was appointed Treasurer in place of Mr. Rains, who had expressed his wish to resign.

It was determined that the Committee should meet as soon as possible and make arrangements for publishing the Journal.

Committee Meeting, March 16th, 1866.

Present:—Rev. B. Boake, in the Chair.

Messrs. L. De Zoysa, A. Primrose, G. S. Steward.

The following gentlemen were appointed a reading Committee to report upon the papers:—

Rev. B. Boake, Messrs. L. De Zoysa, A. Primrose, R. Dawson, Mutu Coomara Swamy, J. De Alwis.

Committee Meeting, July 6th, 1866.

Present.—Rev. B. Boake, in the Chair.

Messrs. R. Dawson, L. De Zoysa, G. Hawkins, G. S. Steward.

The following books were laid on the table.

Engineer's Journal for January, February, March, April, May, 1866.

Proceedings of Asiatic Society of Bengal for December, 1865 with Index for the year.

Journal of Asiatic Society of Bengal Part II. No. 1, 1865.

Military Sanitary Report.

Poetical version of Genesis and Exodus in Tamil by Rev. J. Mc Arthur, Jaffna, presented by the Author.

Journal of Bombay Asiatic Society 1861-62 1862-63.

3 Nos. Annals of Magazine of Natural History.

2 Photographs from Mr. Macready from Putlam.

Proceedings of Academy of Natural Sciences of Philadelphia for 1865.

A sum of £5 was put at the disposal of the Secretary for repairs.

£10 were voted for procuring things from England necessary for setting up specimens in the Museum.

It was agreed that the following papers should be published.

All the Chapters of Mr. Silva's Work on Demonology in Ceylon except chapter VIII.

Origin of the Sinhalese language by J. De Alwis, Esq.

1st discourse of Buddha.

A few remarks on the poisonous properties of Calotropis Gigantea by Dr. Ondaatjie.

A paper on fish by Revd. B. Boake.

A paper on Medicinal oils.

LIST of Members of the Ceylon Branch of the Royal Asiatic Society.

Alwis, J. A.	Marsh, J.
Alwis, A.	Morgan, Hon'ble R. F. W.
Boake, Rev. B.	Merson, Rev. C.
Birch, F. W.	Martensz, J.
Bailey, Rev. J. B.	Mill, Rev. J.
Bury, F. C.	Mc Arthur, Rev. J.
Blake, J. B.	
Caley, J. A.	Nicholson, Rev. J.
Capper, J.	Nevill, Hugh.
Coomara Swamy, M.	Ondaatjie, W. C.
Creasy, Hon'ble Sir E.	
Dawson, R.	Pole, H.
Dickson, J. F.	Primrose, A.
Dias, C.	Pieris, J. M. P.
	Richmond, S. T.
Ferguson, A. M.	Shultze, N. D.
Ferguson, W.	Skeen, W.
Flanderka, J. L.	Stewart, C. H.
Ferdinands, C.	Skinner, Major, A.
	Steward, G. S.
Gibson, Hon'ble W. C.	Saram, F. J. De.
Green, J. P.	
Grenier, S.	Thurstan, Rev. J.
	Tatham, Ralph.
Hawkins, G. H.	Temple, E.
Jones, Kepple.	Wall, G.
Jayasinghe, Cornelis.	Winzer, J.
Karunaratna, M.	Young, Rev. J.
Lorensz, C. A.	Zoysa, L. De
Layard, C. P.	

*ACCOUNT of the state of the Society's funds
by the Treasurer.*

		£	s.	d.
Balance received	-	25	13	8
1 Life subscription	-	7	7	0
Entrance fees	-	5	15	6
Subscriptions paid	-	29	8	0
Journals sold	-	0	10	0
Amount from Athenæum Society paid over by Mr. Lorensz	-	66	7	10
		<hr/>	<hr/>	<hr/>
		135	2	0
Paper for Printing Journal	-	15	0	0
Paid on account to Printer	-	3	10	0
Notices	-	0	15	0
Vote to Secretary for repairs	-	5	0	0
Advertising	-	0	2	4
Collecting subscriptions	-	1	17	6
Peon's wages	-	11	15	6
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		38	0	4
Balance in hand	-	97	1	8

JOURNAL
OF
THE CEYLON BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

On Demonology and Witchcraft in Ceylon.—By DANDRIS DE

SILVA GOONERATNE, MODLIAR.

GENERAL REMARKS ON DEMON WORSHIP.

A belief in the realities of an invisible world of evil spirits as influencing, in a certain manner, many of the ordinary concerns of human life, has not only always formed an integral part of the creed of a large majority of mankind in every age and country of the world, but has also had, and still has, to a considerable extent, a certain strange, mysterious, and unaccountable fascination for the mind of man, even when reason happens to raise its authoritative voice of condemnation against it. Why, or how this is so—whether it is founded on any innate, morbid quality of the human heart, which men find it difficult to resist under certain circumstances, or on any intrinsic truth inherent in the nature of the thing itself, or only on mere ignorance, it is as far from my present purpose, as it is beyond my humble abilities, to discuss here. But that the belief really exists will hardly admit of a doubt.

This belief has, according to the amount of intelligence and civilization possessed by those among whom it prevails, given rise to various systems of superstition, of which some are of the most

debasement and revolting character. And although there is scarcely a single country in the world, in which this belief does not more or less prevail in some form or other, yet we do not think there is any, in which it has developed itself in such gigantic proportions, or such hideous forms, as in this beautiful Island. Elsewhere it may sometimes exercise considerable influence and even command many devoted votaries; but here it has been moulded into a regular *religion*, arranged and methodized into a system, and carefully preserved in writing: so that the amount of influence, which it exercises over the thoughts, the habits, the every day life of a Singhalese, is such as can hardly be believed by a stranger to the character of a genuine Singhalese Buddhist.

A series of writers commencing with Knox and ending with Sir Emerson Tennent, have, at different periods, during the last 200 years, given to the public the results of their enquiries and experience in matters connected with this Island, in a number of interesting and able works of which Sir Emerson's is the last and the greatest: yet none of these writers seem to have perceived, in any *adequate* degree, the extraordinary amount of gross superstition which prevails among the people, of whose manners, customs, and history they professed to treat; not that they have omitted to mention the worship of gods and demons, as well as Buddhism and a few other superstitions, as existing among our countrymen, and even in some instances, gone into considerable details *respecting them*, but they do not appear to have been fully aware of the extraordinary degree of influence they exercise over the mind of a Singhalese. This is owing partly to the circumstance of these writers being Englishmen, mostly unacquainted with the native languages, and partly to a certain reluctance, which a demon-worshipper always feels, to communicate full and unreserved information to a stranger who professes a different religion, suspecting that the object of the Englishman, in seeking for information respecting a system in which he himself does not believe, is only to publish it in his books and newspapers, and thereby expose it to public ridicule.

In the following pages, we propose to class the different forms of superstition prevailing among our countrymen, under the following heads, viz:—I. DEMONISM, or the worship of demons or evil spirits; II. CAPUISM, or the worship of gods, demigods, and deified heroes; III. GRAHAISM, or the worship of planets and stars; IV. MISCELLANEOUS SUPERSTITIONS, or such as cannot properly be classed under any of the preceding heads. Not only will each of these be found to be distinct from the rest in all material points, but they also appear to have originated in the Island at different periods of time.

It is not easy, however, to fix definitely any particular period of time as that in which any of these systems of superstition *first* originated in the Island, no positive information of a very reliable character being supplied by any records of native annals now extant. Nevertheless the most reasonable supposition, and one which is supported by all who have touched upon the subject, and, to a certain extent, by the native historical records themselves, is, that the greater portion of them existed here at a very early period, long anterior to the commencement of the Christian era.

With the exception of Buddhism (also which is partly, though in some few respects only, based upon Brahminism) every species of superstition, science, or literature, which exists among the Singhalese, with certain exceptions of minor importance, may be traced, more or less directly to Brahminism and its Vedas and Shasters. Whether this is solely a consequence of Wijeyo's invasion (543 B. C.), or whether any portion of them, such as the worship of demons and of planets, had existed here even before that event, and only became assimilated to the Brahminical doctrines itself in subsequent times, it is not easy to decide; but yet, if the wild, ignorant savages, who inhabited this Island, when Wijeyo landed on it, and whom Native Chroniclers have styled *demons*, did profess any form of worship, as no doubt they must have done, it is more likely that it related to demons and planets, than to any thing else. Men steeped in complete barbarism and ignorance, separated by their insular position from the rest of the world, attributing, with

the first impulse of uneducated nature, a supernatural agency to natural causes and events, when these were beyond the comprehension of their simple intellects, and naturally impelled, therefore, in the absence of any other form of religion calculated to fill up the void in their minds, to embrace any which their untutored passions and feelings, and their immediate wants and conveniences suggested to them, as the best—men such as these are likely to coin for themselves a religion, which in every respect corresponds with their own dispositions. Sickness and death, the most direful calamities of life, with the many dreadful circumstances generally attending them, are, of all causes, those which would naturally, in those early ages of the world, excite, in an ignorant and simple mind, feelings of supernatural terror; and the rise, among such a people, of a system of worship, in which every form of disease and suffering is attributed to the agency of demons, must cease to excite wonder in any mind. If Demonism did actually exist here previous to the invasion of Wijeyo, as we think it did, a multitude of other causes and circumstances, which followed that event, as consequences of it, must have cooperated to bring it into its present condition, with its charms and spells and invocations to the Hindoo deities. These changes appear to have been going on till within the last 3 centuries.

But though we are not able to fix the exact period at which Demonism originated in the Island, we have enough of evidence to prove, that its origin could not have been later than the fifth century; for the seventh Chapter of *Maha Wanse*, a work whose authenticity has never been called in question, makes mention of *Balli** offerings, made to demons at the time of Wijeyo, that is five and a half centuries before the Christian Era; which shews, that, even if Demon-worship did not prevail here in the days of Wijeyo, it did so

* Although the books of the demon priests direct that a *balli* or image of any demon invoked on any occasion, should be formed, and offerings be made to it, yet in point of practice this image, or *balli*, has generally been dispensed with in modern times.

There is another species of *balli* made to represent, not demons, but *Planet gods*. These will come to be noticed under the head *Grahaism*.

in the days of Maha Nama Terunnanse, who was engaged in the composition of that historical work, between the years 459 and 477 A. D., that is nearly 1400 years ago.

Grahaism may, with equal reason, be supposed to have been a system of still more ancient origin; the sun, moon, and stars being the first objects of wonder, which are calculated to rouse, in an ignorant mind, feelings of superstitious adoration. But, as it at present exists, it appears to be almost wholly an emanation from Brahminism. While Capuism, on the other hand, is a mixture of Hindooism and of a more refined species of Demonism, the first derived from the continent, the latter of indigenous growth, and both mixed together into a heterogeneous system, originating probably at a period later than the two former.

Although Buddha is said to have visited Ceylon three several times before its conquest by Wijeyo, his religion was not established in it till the reign of Dewanan Piatisse, who ascended the throne 307 B. C., nearly 236 years after Buddha's death. But, from the first day of its introduction into the Island, its success seems to have been very rapid; and indeed from the despotic nature of the government, and the religious enthusiasm of the king, assisted as it was by the proselytizing spirit of Dharma Soka of India (the grandson of him who has been called *Sandracotta* by the Greek writers) its success could not but have been certain, immediate, and complete. But demonism was not displaced by it. It only took a subordinate rank. Buddhism acknowledges the existence of demons, and connives at, if it does not openly countenance, the practice of demon-worship, or at least of a great deal which belongs to it. Buddhism does not hold out worldly advantages or immediate rewards in this life to its votaries, so much as demonism does. Its task is the graver one, of pointing out a way (though an erroneous one) of obtaining salvation for the soul; an object which is to be attained, only after passing through many transmigrations of the soul, through countless millions of years—a consummation, therefore which, however devoutly wished for by a Buddhist, is still one to be attained only in another state of existence, at some

unknown distant period of time. Demonism, on the other hand, deals with the concerns of this life, and of this life alone. This, therefore, appeals more strongly to the passions and feelings, in as much as it relates to things nearer and present. Hence, demonism never lost its hold on men's minds, but, on the contrary, it still continues to be the most popular of all forms of worship prevailing among the Singhalese.

The period, at which demonism seems to have been fashioned into the form it still retains, is that which intervened between the eleventh and the sixteenth centuries, during which, owing to the numerous wars which were incessantly waged between the princes of this Island and those of Southern India, thousands of Malabars often became residents, as captive slaves or as freemen, among the Singhalese, and imparted to the latter, many of their own peculiar superstitions and notions, so that many fresh additions were made to demonism, both in the number of demons, and, especially, in the introduction of a large number of charms or spells recited at every demon ceremony now; so much, indeed, does this appear to have been the case that more than seven-eighths of the charms, belonging to Singhalese Necromancy, are in the Tamil language; a circumstance which has led many to believe, that demonism is altogether an importation from the continent. During the last three centuries, no changes whatever seem to have been made in it, or if any, only of a very trifling nature, and that too, more in the gradual alterations of the language used in the invocations, than in any thing else. Knox's short account of the form of demon-worship, which prevailed at the time he was a captive in this Island, that is 200 years ago, seems, judging even from the little he has said on the subject, to be exactly the form of worship, which at this day prevails among the people.

Thus, besides Buddhism, properly so called, there are three other forms of worship, which enter into the religious creed of a Singhalese, namely Demonism, Capuism, and Grahaism. In addition to these, there are also a variety of other minor superstitions, considered to be quite necessary to his welfare, and which, though of minor

importance, do engage, and will continue to engage, his serious attention, so long as he continues to be a Buddhist. As the first of these, viz., Buddhism, relates only to his spiritual interests, affecting him in another life, so the last three concern his temporal interests in this life; the fruits of the first being tasted only in another state of existence, while those of the last are enjoyed immediately and during every moment of this life. To which of these therefore a Singhalese resorts oftenest, and with the greatest eagerness, it is easy to imagine. He has one religion for his soul, and another for his body, both highly revered, and maintained as essential to his well being; a convenience which, as far as we are aware, no other nation in the world possesses.

The most remarkable feature in the character of a Singhalese is, not that he is a follower of any one of these superstitious systems, but that he is a follower of each and all of them at one and the same time; for the doctrines of some of these appear to be contradictory to, and inconsistent with, each other. For instance, Grahaism maintains, that the movements of the Planets influence man in every thing; that sometimes they bring disease, death, poverty and every other imaginable misery, not only on himself, but sometimes even on those connected with him; that at other times they give him health, wealth, honours, happiness, and every thing else desirable; but that all the aforesaid calamities may be prevented by propitiating the planets by certain ceremonies. On the other hand, the fundamental doctrine of the religion of Buddha, being, that every man is what he is, owing to *Karma*, that is, to the nature of what he has done, good or bad, in a previous state of existence, Buddhism, or at least every Buddhist Priest admits, in a spirit of compromise, as it were, that many of the calamities or turns of good fortune, which befall men, do take place according to the movements of the planets, but contend, that these movements are not arbitrary and optional with the planets themselves; that they are the result of a certain fixed order according to which the planets must move; that the planets are only a sort of intermediate agents, serving merely as blind instruments in the hands of *Karma*, to prefigure to the

world the various changes of fortune, which must come upon each man according to his *Karma*, that is, according to his good or bad deeds in a former life; and that no propitiation of the planets, or of any power whatsoever, in the whole universe, can ward off calamities, or hinder happiness and prosperity, deserved by a man on account of this inexorable Karma. Nevertheless, a Singhalese contrives to believe in all the four systems, and to be, at the same time, recognized as an orthodox Buddhist; and it would be a rare thing to meet with any one, who, in point of practice, is a votary of only one or two of the systems. The influence which these systems command, notwithstanding such inconsistencies as the above, may be judged of from the fact, that the Buddhist Priest himself, the very teacher and expounder of the religion of Buddha, has sometimes recourse to Grahism and even to Demonism. Before we proceed further, we shall make a few more general remarks on each of these systems.

I. DEMONISM is regarded as a means of guarding against sickness, and of curing it when it is supposed, as it almost always is, to be caused by a demon, and also as a means, in the hands of any man, of inflicting death, disease, or other calamity, on other men. A subordinate object of it is the accomplishment of purposes different from the above, such as that of protecting the fruits of a tree from pillage, of creating discord and hatred between the different members of a family, of gaining the affections of a woman, of discovering treasures hidden in the ground, and other similar purposes. The demons are regarded as beings only influenced by the worst of motives towards mankind, without a sentiment of pity, justice, or kindness, in their nature. They are made instrumental in curing diseases, as well as in inflicting them. They are to be coerced by spells, and propitiated with offerings and particular ceremonies. They cannot affect the spiritual welfare of a man in any way; but can only cause death at the most. A Singhalese demon, therefore, is a different kind of being from the demon of European superstitions or from the Diabolus of the New Testament. For, while the object of the latter is to ruin for ever the soul of a man, that of the

former is only to injure the body. A Singhalese demon is himself a being subject to death, like all other beings recognised by Buddhism, although that event may in some instances take place only at the end of some tens of thousands of years. This difference arises from the Buddhist doctrine, that there is no state of perpetual existence for any being; that happiness or misery can never be perpetual; that the rewards or punishments for the actions of one life will be reaped in one or more states of existence afterwards, and then come to an end; and that mere obedience to a demon does not necessitate any disobedience to one's religion.

In every other form of worship, which exists among men, whether it be Buddhism, Capuism, Mohammedanism, Brahminism, or any other, the objects of worship are always regarded with feelings of veneration by their votaries; but in Demonism alone, no such feelings exist in the heart of the worshipper, whose worship consists only in trying to induce them by flattery, and offerings, or to coerce them by threats, to cure, or to inflict some disease, or to secure a man from becoming liable to it at all. And yet neither the rites of Buddhism, nor of Capuism, nor even of Grahism, are more frequently and eagerly resorted to, than those belonging to the worship of demons, who, instead of being objects of religious veneration, are only objects of indescribable dread.

One of the main differences between an educated and an uneducated intellect seems to be this—that, while the former always aims at analysis, at generalization, at resolving the mysterious and the marvellous into natural causes, at laying open the hidden and inscrutable things of nature, the latter takes the directly opposite course of indulging in the unreasonable and unaccountable pleasure of throwing a veil of mystery and darkness even over those things, which, if it were to view them rationally, it might understand, and of endeavouring, as often as possible, to give “a local habitation and a name” to what has neither. Nowhere is this strange peculiarity of the uncultivated intellect perceived in a more tangible form than in the demonology of the Singhalese.

As may naturally be expected in such a system, created and

upheld merely by popular superstition, we find that not only are many of its tenets sometimes contrary to each other, but that the Cattadiyas (demon priests) and even the very books, which lay down the principles of their system, often differ from each other, so much so, indeed, that it is very difficult for any one, undertaking to give a connected and consistent account of the Demonism of Ceylon, to avoid sometimes making in one part of his account a statement inconsistent with another in another part of it. But as far as the Cattadiyas and their followers are themselves concerned, such difficulties are easily surmounted, by their attributing all such contradictions, if pointed out, to the mysteries of the art, and to their own ignorance, rather than to any fault of the system itself.

The Priests of Demonism are styled Yakaduras, Yakdessas, or more commonly, *Cattadiyas*; and there is scarcely a single village in the Island, which does not boast of at least one. Nearly twelve months are spent in learning the trade, the most laborious and principal part of the task of a beginner being, to commit to memory the charms, invocations, and songs, which are essential to his vocation. What the number of these is, may be estimated from the fact, that some of the demon-ceremonies commence at 6 or 7 P. M. and, lasting without intermission throughout the whole night, close only about 6 or 7, and sometimes later, the next morning; during all which time the performer has to repeat from memory all his charms and songs, only now and then interrupted by a violent bout of dancing. The dancing and the singing generally go on together, except when the former happens to be of so violent a nature, as to render it impossible to continue the other along with it. The profession was in early times exclusively confined to the low Castes, such as Tomtom Beaters, Durayas, and Jaggeries, but at present there is no such exclusiveness, men of every caste betaking themselves to it. The first man who ever practised the art, is said to have been one *Pradeys Rosia*.

A Cattadiya, who is a priest, though it be of demons, is yet never looked upon as in any way distinguished from the rest of the people by any supposed sanctity of character, or by a superior degree of

intelligence; he wears no particular badge or dress like the Buddhist Priest, and receives no particular respect from any one ;—his ordinary life and avocations are like those of his neighbours; and as the members of his fraternity in the same village sometimes amount to three or four, his professional income does not suffice for his maintenance. He is therefore obliged to betake himself to some other supplementary business to increase his income. His profession is looked upon only as any ordinary calling, and commands no more respect than that of a boatman, a boutique keeper, a toddy-drawer, or any other common trade. There is nothing of a sacred character belonging to it, as to that of the Buddhist Priests.

II. CAPUISM, like Demonism, also refers to the interests of this world; but while the object of the latter is to inflict or cure diseases by the agency of demons, the object of the former is to protect men generally against all manner of evil, and from diseases of a particular kind, such as small pox, chicken pox, and any epidemical disease of a malignant nature, and more especially to render prosperous the various avocations and trades of the people. The *dewiyo* or gods, who are the objects of worship in Capuism, are a more exalted class of beings, not possessed of the same evil dispositions as the demons, nor bringing like them sickness and death on innocent people; but reserving their powers of doing evil only for the punishment of those, who in any way displease them. But the punishment they inflict is always out of proportion to the nature of the offence. Although not so malignant as the demons, they are yet revengeful and irascible in their nature. They are more properly called *dewatawo* or inferior gods, and are propitiated by particular ceremonies. The priests of this worship are called *Capuas*. The priestesses of one of the principal goddesses belonging to this worship, named *Pattiny dewiyo*, are called *Pattiny Hamies*. These *Pattiny Hamies* are not always females, males very often assuming the office. Both *Pattiny Hamies* and *Capuas* hold nearly the same rank in the estimation of their countrymen, and lead the same sort of life, as the *Cattadiyas* already mentioned; but in earlier days they were considered to be superior to the *Cattadiyas*, and in the inland

districts of the Island they still retain this superiority to some extent. The sacred character however assigned to the Priests of Buddha is wholly denied both to the Capuas and to the Cattadiyas.

III. GRAHAISM, as it exists here at the present day, owes its origin to Judicial Astrology. The Horoscope of a man is an essential thing for determining both the nature of the planetary influence, which troubles him at any particular time with disease or some other evil, and also the nature of the particular ceremony necessary to remedy the evil. The calculations of the Astrologer shew that a certain position or a certain movement of the planets, or their arrival at a certain point of their orbit, is fraught with some calamity or some advantage to a man. When the former happens to be the case, the planet god, who is the cause of the evil, is propitiated by certain ceremonies called *Balli* ceremonies. These, being of various kinds, will come to be treated of in detail in a subsequent chapter. These *Balli* ceremonies have become more generally diffused through the Island since the reign of Sree Prakkrama Bahoo VI., who commenced his reign at Cottah in the year 1410, A. D. Before that time they were confined generally to the magnates of the land. When a king, or a rich aristocrat fell sick, Brahmins and others skilled in the art were sent for from India, who sometimes also came of their own accord, and gave the benefit of their services only to those, who were able to pay them well: but Sreerahola Terunnanse, a Buddhist priest who lived during that reign, and who is reputed to have been the most learned man of his time in the Island, reduced Grahaism to its present condition, by teaching it to people of some of the low castes, and thereby rendering its benefits available to all classes of people. And so to this day, although every class of Singhalese engages in the worship, yet the office of priest or *Ballicaareya* or *Balleadura* is still held only by some of the low caste people, especially the *Berawayos* or Tomtom beaters.

CHAPTER II.

THE DEMONS OR YAKSEYO.

The Demons or Yakseyo* are a class of beings forming a large community, under a government conducted by a King, and subject to laws enacted by him for their control, any infringement of which is followed by severe punishment. Wessamanny, this dreaded king, whose subjects throng every part of the sky, carries in his hand a sword of gold, of such wondrous power, that, when he is displeased with any of his subjects, it flies out of his hand of its own accord, and, after cutting off the heads of a thousand offenders with the rapidity of lightning, returns to his hand again. His laws are such as become the character of his subjects,—cruel, severe, and merciless, death being the rule, and any lighter penalty the exception in the punishment of any crime—burning, boiling, roasting, broiling, impaling, flaying alive, pouring melted metal down the

* Sir Emerson Tennent in his *Christianity in Ceylon* distinguishes *Yakseyos* from *Yakkas*, and describes the former as a gentle and benevolent race of beings, and the latter as malignant spirits; whereas, the truth is that both the terms, the former being the Sanscrit, and the latter the Singhalese word, mean the same thing. There are several other names by which these beings are known such as *Yakkha* (Pali), and *Yaksaya* (a Singhalese form of the Sanscrit term). The benevolent and gentle character, attributed by Sir Emerson, is true only of a portion of those Yakseyo mentioned in the Pali Buddhistical Works. But the malignant Yakseyo, who cause disease and suffering among men, are those who are worshipped in Demonism. These latter are not mentioned in the Buddhistical works, and are the indigenous demons of Ceylon, being creations of the popular fancy, existing in the belief of the Singhalese from a period perhaps long anterior to the introduction of Buddhism into the Island.

The *Rakseyo* are a race of beings, who differ from men only in being cannibals. They live solely on human flesh, which they obtain, not from graveyards or other places where human carcasses may be had, but by actually seizing and killing living men. They have no supernatural powers whatever like the Yakseyo. This notion about Rakseyo supports the idea that in the earliest periods of time this Island must have been inhabited by a race of men, who breakfasted on their fellowmen, like the inhabitants of some of the Polynesian Islands.

throat, driving sharp nails into the crown of the head, and a variety of other punishments, numbering 32 in all, distinguish his penal code. He has viceroys, ministers, and other officers necessary for the proper administration of his government. Between His Majesty and the mass of his subjects, there is a series of chiefs in regular gradation to each other, each of whom within his own allotted sphere of action exercises almost an unlimited amount of power. He exacts from all his subjects a degree of servile obedience to his will, which not the most despotic of earthly sovereigns ever pretended to claim; and the mere mention of his name is sufficient to make any of his subjects tremble with fear. His subjects spend their time almost always in amusing diversions of various kinds. Many of them at one time were so little under his rule that they openly attacked men, and either devoured them alive bones and all, or sucked their blood. Every Saturday and Wednesday, all the respectable demons attend a sort of pandemonium called *Yaksa Sabawa*, where each chieftain gives an account of the conduct of those under him to the principal chiefs; after which, they all engage in dancing, singing, playing on musical instruments, and in the display of exploits of skill and dexterity.

Demons are of two classes, those approaching to the nature of gods, wise, powerful, and not merciless, living in the upper regions of the sky, in magnificent palaces decorated with gold, silver, and precious stones, enjoying an amount of happiness little inferior to that of the gods themselves, and sometimes called *dewatawas*; and those, who with wild, savage, gross, beastly natures, pass their time near the surface of the earth, revelling in scenes of blood and misery, bringing disease and death on men, and receiving offerings of rice, meat, and blood, in return. The former class of demons are those mentioned in the Pali works, and do not belong to Demon-worship, but the latter, being those who are supposed to afflict men, are the objects of dread and of worship among the Singhalese.* These

* That none of the demons mentioned in the Buddhistical writings should be found to be objects of worship among the Singhalese, and that Demonism

are supposed to be the most terrible and hideous looking creatures in existence. Their aliment is blood and flesh, especially of human beings, but this not being allowed them now by their king, they are obliged to content themselves with making men sick, and accepting the offerings made by the sick people, which in imagination they suppose to be the flesh and blood of men, but do not, or cannot, actually eat; the only use they make of such offerings being to look at them, and enjoy the pleasure the sight affords them. By what other means they support existence, whether they take any kind of food whatever, or live by some supernatural means without the use of any food, neither the Cattadiya nor his books enable us to say.

They are said to have, in general, skins of a black colour, and large protruding eyes and hanging lips, with long white teeth, of which those called the canine, in some demons, project out of the mouth, curved like a pair of sickles. They sometimes wear about their persons venomous serpents, especially Cobras. They are invisible to men, but have the power of making themselves visible, generally in some other shape, often in that of beasts, of men or of women. As the favorite food of the cat is said to be rats, and that of tigers

recognizes demons wholly unknown to Buddhistical literature, do in themselves constitute a strong piece of internal evidence in proof of the greater antiquity of Demonism over Buddhism in this Island. For, had the latter been the one earlier established here, the probability, amounting almost to a certainty, is that the demons recognized by Buddhism itself would have been the demons who would have become objects of worship.

If Buddha and Wessamony are mentioned in the invocations and charms of Demonism, as they often are, it only shews the natural result of two systems, which have continued to flourish together side by side for 2000 years and upwards, trying to adjust themselves to each other as much as possible: the more so when the believer in one system happens, as is the case here, to be also a believer in the other. Buddhism being considered to be the *sacred* religion, while Demonism is only a religion relating to one's temporal interests, it is natural that the influence of the former should to a certain extent be felt on the latter.

black cattle, so the favorite dish of a demon is said to be a living man. And because he is not allowed now to indulge himself in that luxury, he therefore takes pleasure in throwing his influence on men in a certain mysterious manner, which, it is said, is a source of enjoyment to him, as if he were actually engaged in sucking the blood out of some good looking man: it is also believed that this sort of enjoyment constitutes their only means of sustaining life, and that it is quite enough for the purpose. They are a sort of ubiquitous race, and yet have certain fixed residences in the north of the sky. They have the remarkable power of observing events which take place tens of thousands of miles remote from them, and can likewise travel millions of miles in a minute. The demons belonging to the first of these two classes are neither hideous as those of the second, nor do they eat men, nor even make men sick. In person they are like the gods themselves, with skins of golden hue. They use the ambrosial heavenly food used by the gods.

The second class of demons is subdivided into four minor divisions; viz., 1. *Balli-caama* demons, or those who have a particular attachment to balli offerings; 2. *Billi-caama* demons, or those fond of offerings of living beings; 3. *Ratti-caama* demons, or those who take delight in music, dancing, and other pleasures of that kind; 4. *Hantu-caama* demons, or those who delight in inflicting death. A disease brought on by a Hantu-caama demon is considered to be incurable by any means whatever; but those inflicted by the demons of the other three divisions terminate fatally, only when proper remedies are not applied, viz., those which Demonism affords.

In *Narayena*, the principal authority on the subject of the witchcraft, and to a certain extent of the demonology of India and the neighbouring countries, there appear the names of many demons, such as Asura Yakseya, Awara Yakseya, Heyma Yakseya, Peita Yakseya, Pralaapa Yakseya, Wayissrawana Yakseya, Kaksepa Yakseya, Nischella Yakseya, Gandarwa Yakseya, Naga Yakseya, and a great many others. But although *Narayena* is the received authority on the subject of charms among the Singhalese, yet none of these demons, mentioned in it as inflicting evils on men, are

known to the Demonism of the Island. This circumstance is only another proof of the Demon-worship of the Singhalese having had an origin independent both of Brahminism or Hinduism, and of Buddhism.

According to Buddhism, neither *Brahmas** nor *Dewo* nor *Yakseyo* are born from the womb of a mother, but suddenly spring into existence full grown. This sort of birth is called *Oapapatika*. Nevertheless the last two classes, viz., *Dewo* and *Yakseyo* may have mothers in a peculiar fashion. For instance, if a demon seem to spring into existence from the shoulder or arm of a female demon, the latter is considered to be his mother. Marrying and giving in marriage prevail among them as well as among men. This is the account which Buddhism gives: but that given by Demonism itself differs very widely from this. It represents demons as having *human* fathers and mothers, and as being born in the ordinary course of nature. This is said to have been the case with almost every demon; but though born of human parents, all their qualities are different from those of men. They leave their parents sometime after their birth, but before doing so they generally take care to try

* *Brahmas* are the highest order of gods inhabiting the 16 highest heavens called *Brahma loka*, as the *Dewo* are the gods next below them in rank, inhabiting the 6 *Dewa loka* situated immediately below the former. *Yakseyo* are the demons. *Brahmas* are supposed seldom or never to interfere in the affairs of men, and are therefore never worshipped or invoked by the Singhalese; and even of the *Dewo*, the people worship only a few of the inferior classes, who do not even dwell in the 6 *Dewa loka*, but on the tops of large trees, and in the air above, not very far however from the earth, in magnificent palaces invisible to man. The *Dewo* of this latter class are called *dewata* generally, and are divided into *Tallatoo* and *Boomatoo dewo*. These are the *dewo* or gods that the people worship, as conferring benefits upon men or punishing them for their misdeeds. The more ignorant of the Singhalese Buddhists know no beings superior to these. These inferior gods are partly Hindoo deities, and partly deified heroes of the Singhalese.

The fact of *Brahmas* being mentioned by Buddha as the highest class of beings in existence, inferior only to himself, inhabiting 16 lokas or worlds, is an additional, though a collateral, proof of Brahminism being anterior to Buddhism.

their demoniac powers on them. In the first place they must pay their court to Wissamonny, or to some powerful god, and obtain from him permission to exercise their demoniac powers. They then hover about in the air, and cease to touch the ground; for walking on the ground is strictly prohibited by Wissamonny and the gods; nevertheless, whenever a man says that he has seen the apparition of a demon, he always describes him as having appeared to him walking on the ground like a man.

It also appears in the various accounts given of the birth of demons, especially in the genealogical accounts recited or chanted at the commencement of demon ceremonies, that a demon has the power at any moment (a power which he often exercises) of entering the womb of a woman, where he remains during the necessary period, assuming in their order the various conditions of a foetus conceived in the ordinary way. After the woman's delivery, the child (that is the demon) resumes the exercise of his demon peculiarities; as before. Some demons appear to have been born hundreds of times in this fashion.

If we can believe that there is any particle of truth at all in the existence and in the genealogies of these demons, that little, we think, must be this—that in the very remotest periods, when the Singhalese were peculiarly ignorant and superstitious, and when the principle of Hero-worship was carried to a height proportioned only to the ignorance of the worshipper, there may have lived particular members of the community, who distinguished themselves by extreme ferocity and cruelty of conduct, joined to considerable power, which they exercised either as kings, chiefs, or mere lawless freebooters; and that these individuals after death, and perhaps when living, were worshipped as supernatural beings possessed of irresistible powers of injuring men. We are the more confirmed in this opinion by the fact, that the dewo or gods belonging to Capuism appear to have been no more than creatures of this kind. The mythology and the apotheosis of the Greeks, of the Romans and of most other early nations of the world were, in a manner, only counterparts of this.

There is another class of demons who come into existence by *Oapapatika* birth. These are called *Malla Yakseyo*, or the spirits of deceased men. If a man, who lives at enmity with another, remember, on his deathbed, just before he dies, and at the very moment of his expiring, any thing relating to that enmity, and if, instead of a feeling of forgiveness, resentment and hatred take possession of his mind, he is supposed to become, after death, a demon of this kind. These demons are not so powerful, as those mentioned above, nevertheless they too cause sickness.

There are two places distinguished as the birthplaces of many of the demons. These are *Wisala Maha Newera* (Ujayin), and *Sanka paala Newera*. These cities are said to have, on very many occasions, been laid desolate by demons, either by inflicting disease upon the citizens or by devouring them alive.

To shew the reader that the notion of the possibility of a human mother giving birth to a demon even in these days, is not at all uncommon among the people, we have only to mention an incident which is still fresh in our recollection. A poor woman of our native village gave birth to a child about 23 or 24 years ago; the infant, which was a male, had all its teeth as well developed, as a child of 5 or 6 years of age. Its head too was covered with hair about an inch long, its face was unusually long, and its mouth broader than usual in children of that age. The appearance of the child was not at all prepossessing, and all thought that it was a demon. An hour or two after its birth the grandfather dashed out its brains with a stick. To this day, the people believe that it was actually a demon and not a human being, and this belief will, we are sure, continue for centuries more. On our mentioning this circumstance some years ago, to an English gentleman now high in the Civil Service of this Island, he gave information of it to Government, who in consequence instructed the local magistrate to make an investigation into the matter. But those of the villagers, who were well acquainted with the particulars of the case, considering it more prudent to hold their tongues, than to give information in a matter, in which they were not personally interested, denied all knowledge of it.

Another child was also sacrificed to this same superstition about 25 years ago in a village near Barbelyn. In this case, the child was nailed to the stem of a cocoanut tree and so left to die, the best punishment, as was thought, for a demon, who had had the impudence to be born of a human mother. We have also heard of a still more recent case, which occurred some 5 or 6 years ago in the same neighbourhood, but we are not acquainted with any of the particulars connected with it. We have likewise heard of 10 or 12 other cases of this kind, which have occurred within the last 25 years in other parts of the Island, in which ignorance and superstition triumphed both over parental affection and over common sense.

The demons can never inflict disease or receive offerings, unless they have a sort of general permission called *Wurrun*, previously granted to them by Wissamonny, or by some of his principal chiefs, or by some of the gods. And as they cannot *honestly* sustain life without afflicting men, and thereby extorting offerings, they are necessarily obliged to seek and obtain this *Wurrun*, as soon as they enter on life. Inferior and insignificant demons however live on without such a patent, by violating the law, and their sufferings and punishments are therefore very great. The principal offenders of this kind are the demons called *Malla Yakseya*.

Like men, demons also seem to have their own fashionable hours of breakfasting, dining, and supping. *Sanny Yakseya* will accept his offerings only in the morning between 2 and 6 o'clock; *Reeri Yakseya*, *Calloo Yakseya*, *Abimaana Yakseya*, and *Totte Yakseya*, will accept their's only in the evening, between 6 and 10 o'clock; while *Maha Sohon Yakseya*, *Hooniyan Yakseya*, *Uda Yakseya*, the female demons *Riddhi Yaksaniya* and *Madana Yakseniya* will accept offerings at no other hours than those intervening between 10 P. M., and 2 A. M.

Although it is believed that there are millions and billions of demons in existence, yet the number of those who belong to the demon worship does not exceed 50 or 60, and even of these *Reeri Yakseya*, *Calloo Yakseya*, *Sanny Yakseya*, *Maha Sohon Yakseya*, *Calloo Cumare dewatawa*, and *Hooniyan Yakseya*, are the principal individuals, who figure in every demon ceremony in the Island.

I. REERI YAKSEYA OR REERI YAKKA* (demon of blood) is considered to be the most cruel and powerful of all these. He is represented as having the face of a monkey, and the rest of his body like that of a man. The colour of his skin is a fiery red. He uses a red bull to ride on. There is scarcely a single disease, to which a Singhalese man is liable, in which this demon is not supposed to exert an influence. Diseases, which produce a flux of blood from the system, are supposed to be especially inflicted by him. When a man is about to die, this demon is supposed to be present by means of an *avatar*† or apparition called *Maru Avatar*, or apparition of death. On such an occasion he is supposed to assume the dimensions of a pigmy, measuring one span and six inches in height, and carrying in one hand a cock, in the other a club, and in his mouth the corpse of a man; he is supposed to be present at the death bed, or not far off, till the man dies. Every demon, as well as Reeri Yakseya, has several forms of these apparitions or disguises, which he assumes on different occasions according to circumstances, and in each of which he is called by a different name. There is however another opinion entertained by some of the Cattadiyas, that these apparitions are not different disguises of the same demon, but that they are separate individual demons, forming however a sort of confederacy, and all acting together in concert. The former, we think, is the more popular opinion of the two. Nevertheless, in the case of one demon, viz., Sanni Yakseya, these apparitions are sup-

* Yakseya and Yakka are synonymous terms, of which the latter however is the one which is more commonly used.

† *Avatar* is a Sanscrit term signifying the incarnation of any being or spirit in some particular shape. Among the Hindoos an avatar of being, such, for instance, as that of Vishnoo, is some condition of existence, such as that of a cow, a man, a serpent or some other, which Vishnoo chooses to assume or to be born in. An *avatar* of a demon, as understood amongst the Singhalese, means some disguise which a demon assumes for a few moments or so. It is also supposed that the demon himself is not bodily present at any place where such an avatar is seen, but that he is millions of miles distant from the scene, and yet has the power of creating these avatars and of presenting them to the eyes of men.

posed to be not his own disguised self, but separate individual demons, who act under him and in obedience to his orders. Reeri Yakseya has 18 of these apparitions, or avatars as they are called by the people. In the 1st he is called *Reeri Yakseya*; in the 2nd *Ree Raj-ja*; 3rd *Agu Raj-ja*; 4th *Pulutajja*; 5th *Reeri Gopolla*; 6th *Reeri Buddia*; 7th *Reeri Watukaya*; 8th *Reeri Billey Dewatawa*; 9th *Reeri Kavisia*; 10th *Reeri Sanniya*; 11th *Reeri Curumberaya*; 12th *Reeri Madana Yakseya*; 13th *Lay Avatar Yakseya*; 14th *Lay Caama Yakseya*; 15th *Serra Marulu Dewatawa*; 16th *Maru Reeri Yakseya*; 17th *Maru Caama Yakseya*; and in the 18th *Maru Avatar Yakseya*. Reeri Yakseya is represented to have had above a hundred different incarnations; in one of which he was the son of a king of Sanka pala Nuwera; in another, of a king of Lagal pura; in a third, of a shedemon named Ginimuru Yaksani of a country called Hanumanta Desay; but his disposition and conduct were the same in all.

II. MAHA SOHON YAKSEYA, or MAHA SOHONA means the *Great Graveyard Demon*. He is so named because he chiefly frequents graveyards. He is also supposed to haunt the summits of large rocks and hills, where he delights to surround himself with human carcasses, and to swallow huge morsels of the delicious repast, preferring the entrails above all other parts. He is 81 cubits (122 feet) high; has three eyes, four hands, and a skin of a red colour. His origin is thus given—"In ancient times, there were giants in this Island, men who could defeat even half a dozen elephants in single combat by their mere physical strength. One of these giants, by name *Jaya Sena*, was very fond of displaying his extraordinary strength, even at times when there was no occasion for it, and happening on one occasion to pick a quarrel with *Gota Imbra*, another great giant, the latter with one blow knocked off his head. Precisely at that moment the planet god *Senasura*, who was a spectator of the scene, seized a bear, and tearing off its head from its body, applied it to the headless trunk of *Jaya Sena*, to which through his supernatural power it adhered, and became a part of the body. So the deceased *Jaya Sena* instantly rose up alive as a demon, and has

since been known as *Maha Sohona* in reference to his habits of haunting graveyards.* In those demon ceremonies, which are performed to obtain the release of a sick man from the influence of *Maha Sohona*, a certain spell or charm called *Gota Imbra Dæhænay* is made use of by the Cattadiya. In this charm the particulars of this event are narrated at length, and the demon is threatened with further vengeance from his late conqueror, if he does not afford immediate relief to the sufferer. *Maha Sohona* is the chief of 30,000 demons. He also shews himself to men in various disguises or apparitions when he moves about, and on each occasion rides on a particular animal. In one of these apparitions he rides on a goat, and is called *Lay Sohona* or *Blood Demon of the graveyard*; in another he rides on a deer, and is named *Amu Sohona* or the *graveyard Demon of fresh corpses*; in a third he rides on a horse, and is called *Jaya Sohona*, or the *Victorious demon of the graveyard*; in a fourth he rides on a sheep, and is called *Maru Sohona* or the *graveyard demon of death*; in a fifth he rides on an elephant, and is called *Golu Sohona* or the *Dumb demon of the graveyard*; In his own proper person as *Maha Sohona* he rides on a gigantic hog.

* The *graveyards* of ancient times in Southern Asia, and especially in Ceylon, were not what we commonly understand by that term now. Excepting the Buddhist priests and the aristocrats of the land, whose bodies were burnt in regular funeral piles after death, the corpses of the rest of the people were neither burned nor buried, but thrown into a place called *Sohona*, which was an open piece of ground in the jungle, generally a hollow among the hills, at the distance of 3 or 4 miles from any inhabited place, where the corpses were left in the open air to be decomposed, or devoured by dogs and wild beasts. This practice appears to have prevailed in the Island to a comparatively recent period, and in the most secluded and least civilized of the inland districts till about the beginning of this century. Although regular cemeteries are mentioned in the *Maha Wanso* in connection with Anuradhapura, especially during the reign of the Wijeyan dynasty, they do not appear to have been very general either at that time or at any subsequent period. *Maha Sohona* and other demons not having now these (*Sohon*) congenial places for demoniac conviviality, are obliged to be content with the ordinary graves and graveyards of these days.

III. MAHA COLA SANNI YAKSEYA, or the *Great Demon of the fatal diseases*, according to one account, sprang into existence from the ashes of the funeral pile of *Asoopala Cumari*, a princess of the city *Wisala Maha Nuwera*.* Another account makes him the son of a king of a city, called *Sanka pala Nuwera*. † “This king,” says the account, during the pregnancy of his queen, made an incursion into the country in search of some article of *Dolladuk* for her, ‡ and, on returning to his palace a few days afterwards, one of the queen’s servants, who was unfriendly to her,

* “Wisala,” says Professor Wilson, “is a city of considerable renown in Indian tradition, but its site is a subject of some uncertainty. Part of the difficulty arises from confounding it with Visala, another name of Ujayin. According to the Buddhists, it is the same as Prayaga or Allahabad; but the Ramayana places it much lower down, on the north Bank of the Ganges, nearly opposite to the mouth of the Sone; and it was therefore in the modern district of Saran, as Hamilton (Genealogy of the Hindus) conjectured.”—*Wilson’s Vishnu Purana*.

Fa Hian visited Wisala, but does not give any extended description of what he saw. Hium Thsang is more particular, and says that it had fallen into ruin, but that the circumference of the ancient foundations was upwards of twenty miles. He saw the ruins of more than a hundred monasteries. The country was rich, the soil fertile, the climate agreeable, and the inhabitants were bland in their manners, and contented with their lot. There were a few monasteries still standing, but the inmates were little better than heretics.”—*Hardy’s Manual of Buddhism*.

There is scarcely any other place more frequently alluded to in the demology of Ceylon, than this city, which in Singhalese is generally known under the name of *Wisala Maha Nuware* which means the “great extensive city.”

† Sometimes also, called *Sakaspura*, and in Pali *Sankassa*. “A letter from Lieutenant Cunningham, R. E., to Colonel Sykes, was read before the Royal Asiatic Society, December 3, 1842, giving an account of the discovery and identification of the city of Sankasya mentioned as the kingdom of Kusadwaga in the Ramayana. It is twenty-five miles from Farrkhabad, and fifty from Kanouj on the north or left bank of the Kali Nadi. The ruins are very extensive, and there can be no doubt that they are of Buddhistic origin”—*Hardy’s Manual of Buddhism*.

‡ *Dolladuk* is a strong desire which a woman during the earlier months of her pregnancy has for something, generally some article of food. This desire

wishing to ruin her, told the king that she was unfaithful to his bed. On this, the injured king ordered her to be put to death. Her body was to be cut into two pieces, of which one was to be hung upon an *Ukberiya* tree, and the other to be thrown at its foot to be devoured by dogs. When the queen heard of this, she was enraged beyond measure, because she knew that she was wholly innocent. So she said, 'if this charge be false, may the child in my womb be born this instant a demon, and may that demon destroy the whole of this city with its unjust king.' No sooner had the king's executioners done as they were ordered, than the half of the corpse, which was suspended on the tree, falling down on the ground, united itself to the other half which was at the foot of the tree; and the same instant the corpse gave birth to a demon, who first sucked his mother's breasts, then sucked her blood, and lastly devoured her, flesh and bones. He then went to the Schon graveyards in the vicinity, and there lived upon the carcasses. Afterwards repairing to the city and inflicting a mortal disease on the king, he began with several other demons, who now formed his retinue, to devour the citizens, and in a short time nearly depopulated the city. The gods Iswara and Sekkra, seeing the ferocity of this new demon, came down to the city, disguised as mendicants, and after some little resistance on the part of the demon, they subdued him; on which occasion they ordered him to abstain from eating men, but gave him Wurrun or permission to inflict disease on mankind, and to obtain offerings from them. According to some

is often an irresistible one. Sometimes it happens to be a very unreasonable one too. We know a woman still living, who, when in this interesting condition about 15 or 20 years ago, expressed a strong wish to eat the head of a little child, and her husband was able to moderate her cannibal propensity, only by substituting the heads of fishes and other animals for that of a child. The husband and all her relatives and neighbours suspected that such a desire could not but be a prelude to the birth of a demon, and accordingly awaited the event with much anxiety and curiosity. Happily, however, the child did not happen to have long teeth or long hair, and so had the good fortune to escape the fate which it would have otherwise met with.

accounts this demon has 4,448, and according to others 484,000 subject demons under him. He generally rides on a lion, and has 18 principal attendants, the first of whom is called *Bhoota Sanni Yakseya*, or the *demon of madness*; 2nd *Maru Sanni Yakseya*, or the *demon of death*; 3rd *Jala Sanni Yakseya*, or the *demon of cholera*; 4th *Wewulun Sanni Yakseya*, or the *demon of cold and trembling fits*; 5th *Naga Sanni Yakseya*, or the *demon of a disease resembling that from the sting of a Cobra de Capello*; 6th *Gana Sanni Yakseya*, or the *demon of blindness*; 7th *Corra Sanni Yakseya*, or the *demon of lameness*; 8th *Gollu Sanni Yakseya*, or the *demon of dumbness*; 9th *Bihiri Sanni Yakseya*, or the *demon of deafness*; 10th *Wata Sanni Yakseya*, or the *demon of diseases caused by the wind*; 11th *Pit Sanni Yakseya*, or the *demon of bilious diseases*; 12th *Sen Sanni Yakseya*, or the *demon of diseases influenced by the phlegm*;* 13th *Demala Sanni Yakseya*, or the *Tamil demon of diseases*; 14th *Murtu Sanni Yakseya*, or the *demon of fainting fits and swoons*; 15th *Arda Sanni Yakseya*, or the *demon of Apoplexy*; 16th *Wedi Sanni Yakseya*, or the *demon of a disease which kills one instantly like a shot from a gun*; 17th *Dewa Sanni Yakseya*, or the *demon of diseases influenced by the gods*; and 18th *Aturu Sanni Yakseya*, or the servant of Maha Cola Sanni Yakseya (the chief of all the 18.) These 18 demons are not considered to be mere apparitions of the same demon, as in the case of the other Yakseyo, but separate individual demons acting together in concert with their chief Maha Cola Sanni Yakseya.

IV. ODDY CUMARA HOONIYAN DEWATAWA † is the son of *Susiri*, queen of *Sagalpura* in *Maduratta*. He always rides on

* *Wind, phlegm and bile* are considered by the Singhalese physicians to be the proximate causes of every sickness, to which man is liable: and in the treatment of any disease, one or more of these three agents have to be influenced.

† Though *dewatawa* is a term, which is generally applied to the inferior classes of gods, and to the superior classes of demons, that do not inflict disease on men, yet it is also sometimes applied by Cattadiyas, as in the text, to inferior or malignant demons.

a horse. He has six different apparitions; in the first he is called *Cala Oddisey*, or *demon of incurable diseases*; in the second *Naga Oddisey*, or *demon of serpents*; in the third *Cumara Oddisey*, or *demon prince*; in the fourth *Demala Oddisey*, or *Tamil demon*; in the fifth *Gopolu Oddisey*, or *demon of Cattle*; and in the sixth *Raja Oddisey*, or *Royal demon*. He is the principal demon that has much to do in that department of sorcery called *Hooniyan*.*

V. CALU YAKSEYA, or the *Black Demon*, is so named on account of the extremely black colour of his skin. He appears in four different apparitions; in the first he is called *Calu Curumbera*, or the *blackest one*; in the second, *Rata Calu Yakseya*, or the *foreign black demon*; in the third, *Dewol Bagey Calu Yakseya*, or the *Black demon of the Dewol gods*; and in the fourth *Siddhi Calu Yakseya*, or the *Illustrious black demon*. He was generated from the ashes of the burnt corpse of Basma, an Asura.† Another account makes him a son of king Wijeyo by Cuveni. A third account says that he is the spirit of a famous giant named *Neela Maha Yodaya*, who formed one of the bodyguard of king *Gaja Bahu* (113 A. D.) He once accompanied the king on a visit to a country called *Istreepura*, which was inhabited only by females (a race of Amazons), all of whom on seeing him fell in love with him. Hundreds of them seizing him at once, each claiming him as her own, and pulling him this way and that way, he was torn to pieces in their grasp. His spirit having assumed the form of a

* It is not now easy to identify the *Sagalpura* mentioned in the text. Many believe it to be the *Sagal* of King Milinda, who is celebrated for his controversies with Nagesena; but this opinion is hardly tenable, when we consider that the capital of Milinda must have been somewhere in or near Cashmere, and that Messrs. Wilson, Bird, and Masson, consider it to have been situated between the rivers Ravi and Pipasa in the Punjab; while the *Sagal* of the text is expressly mentioned as being in Maduratta, which is on the opposite side of India.

† *Asuras* are a race of beings of enormous size, supposed to reside under the mythical rock *Maha Meru*. They are the Titans of Singhalese mythology.

Demon is now always trying to avenge his wrongs on the whole female sex. Women and little children are therefore supposed to suffer from his malign influence.

6. CALU CUMARA DEWATAWA or the *Black Prince* is the son of king Boksella and his queen Sonalu. He shews himself to men in seven different apparitions; in the 1st he is called *Handung Cumara*, or *Prince of sandal perfumes*;* in the 2nd *Andung Cumara*, or *Prince of Eye Ointments*;† in the 3rd *Mal Cumara*, or *Prince of flowers*; in the 4th *Gini Cumara*, or *Prince of fire*; in the 5th *Dala Cumara*, or the *Rough Prince*; in the 6th *Sohon Cumara*, or *Prince of graves*; and in the 7th *Wata Cumara*, or

* There is scarcely a single offering made to any demon in which *Sandal wood* does not form a constituent part: and Demon worship, be it remembered, is a system, which seems to have prevailed here from times anterior to those of Wijeyo himself. This circumstance, taken together with the fact, that the Chinese writers actually mention *Sandal wood* as forming in early times an article of export from this Island, seems to favor the idea, that the article must have been growing in the Island in considerable quantities in early times, though at present specimens are to be met with only in a few spots, and those preserved rather as objects of curiosity and ornament than for use.

† The *soot*, which is produced on a piece of porcelain when held to the lighted wick of a lamp, is scraped up and mixed with a little cocoanut oil, when it acquires the name *andung* or *Eye Ointment*, so called because it is rubbed on the outside of the eyelids of very young infants by Singhalese mothers, who believe it to be productive of some benefit to the eyes. Can it be that this benefit is the protecting of the tender eyes of the young infant from being dazzled by too much light, that the black pigment is laid all round the cornea of the eye in order that it may imbibe all the straggling rays of light which, falling on the parts nearest to the cornea, by reflection, tend to injure the tender retina by an overabundance of light? If this be the case, it will warrant the supposition, that the Singhalese were *practically* acquainted with the Theory of Light, tens of centuries before Newton was born. The practice is one of the most ancient among the Singhalese.

This Eye Ointment also forms an important item in the offerings made to demons in many demon ceremonies: but for what use it is intended to serve a demon it is difficult to guess. In a certain ceremony performed to propitiate the demon *Calu Cumara dewatawa*, the Cattadiya, who performs the ceremony, paints his eyelids with this Ointment.

Prince of a smooth body. He is always tormented by the passion of love, and when his evil influence falls upon females, it is supposed to make them ill. Young and fair women are particularly exposed to his attacks. Another account says that he was the son of a king, and that afterwards on taking orders as a Buddhist priest his piety and sanctity of life became so great, that, besides other super-human powers, he acquired that of flying through the air like a bird, but that on a certain occasion, while so moving in the air, seeing the beautiful daughter of a certain king of India, he was so much struck with her beauty, that he fell in love, and losing at the same time all his supernatural powers dropped down on the very spot, where the object of his passion was standing at the time. His passion was so intense, that it broke his heart, and he died on the spot, and became a demon, since called *Calu Cumara Dewatawa*. He is considered to be a demon of great respectability, more civilized and less savage than the rest of his fraternity. Great care is therefore taken in the preparation of his offerings. Rice of the best quality and cooked in the best manner, the best kinds of plantains, sugar canes, oranges, king-cocoanuts, sugar, and several varieties of cakes, constitute the principal articles in the offerings made to him. His person is of a dark blue colour, and his garments of a deep black.

VII. *AHIMANA YAKSEYA* was born of an *Aandy** woman. His father was a king of Gururatta in Casee-dayse. He is known under three other names, *Ollala Yakseya*, *Malala Yakseya*, and *Cotta Yakseya* or *short demon*, so called in reference to the short stumps of his legs, which were cut off in a battle fought with king Wijeyo.

VIII. *TOTA YAKSEYA*, son of king *Malala* and his queen *Sandagana* of the city of *Sandagana Nuvera*, passes most of his time at the ferries and fords of rivers; and it is at these places that he casts his influence on men.

* *Aandy* is the name of a class of Moormen, whose sole pursuits are begging and fortune-telling. They are the Gypsies of Ceylon. Their language, religion, and dress are the same as those of the Moormen, but still it is open to doubt whether they are of the same race.

IX. **BAHIRAWA YAKSEYA** is another demon as much attached to the female sex as *Calu Cumara dewatawa* himself, but there is this difference between them:—while the latter brings only slight diseases on the objects of his attachment, the former inflicts those that result in speedy death. The hill called *Bahirawa Canda*, which stands towering like a giant over one side of the town of Kandy, was till very lately supposed to be the abode of this demon. In early days it was regarded with feelings of dread. One of the former kings of Kandy, seeing that he was not likely to have any issue to perpetuate his line on the thorne, his queen miscarrying within a few months of her confinement whenever she was pregnant, assembled all the astrologers, soothsayers, cattadiyas, and other men of similar crafts, to his palace, and on consulting them as to the cause of his misfortune, was told, that the queen was under the influence of the demon *Bahirawa Yakseya*, who would never remove his influence from her, unless a yearly sacrifice of a young virgin was made to him on the summit of *Bahirawa Canda*. The king did as he was directed, and it is said that, after that, he had several children born to him. But when his queen grew old and past the time of child-bearing, he discontinued the offering as unnecessary, on which, it is said, the displeased demon began to inflict diseases on the royal family and on all the citizens, in so much that within two months the city was nearly depopulated. By the advice of his ministers and the *Cattadiyas*, the king resumed the former practice of making the annual sacrifice, to which all his successors, till the very last, faithfully adhered. The sacrifice was performed at night in the following manner:—A stake being driven into the ground on the summit of the hill, the girl was tied to it with jungle creepers; flowers and boiled rice were placed close by on an altar constructed for the purpose; certain invocations and incantations were then pronounced, which completed the ceremony. The next morning the girl was found dead; and no wonder, for it would be a miracle, if a Singhalese, especially a young female destined to propitiate a demon, left alone for a night on the top of a hill supposed to be haunted, and tied to a stake, with the sound

of the terrible charms still ringing in her ears, did not die through fright within an hour. There is, however, an old woman still living in Kandy, who was so offered up to the demon, in the time of the last king, Sree Wickrama Raja Singha, but who somehow or other managed to effect her escape. Besides this annual offering, there were others of a less important character, made 3 or 4 times every year to the demon on the same hill. There are seven other demons also known by the same name Bahirawa, but all the eight form a sort of company. When at Kandy on Circuit with the Supreme Court, I twice ascended the hill, and stood on its summit on the very spot, on which I thought the fatal stake must have been fixed. The summit is a small level area, not more than 20 or 25 feet square. Although the demon is said to have left the mountain soon after the British took possession of Kandy in 1815, yet even now few Singhalese have the hardihood to go to its summit alone at night, especially on a Saturday or a Wednesday night.

X. MADANA YAKSENIYO, or *Female demons of Lust*, is the common name of seven sisters, namely *Cama Madana*, or *demon of Lust*; 2 *Gini Madana*, or *demon of fire*; 3 *Mohanee Madana*, or *demon of ignorance*; 4 *Ratti Madana*, or *demon of pleasure*; 5 *Cala Madana*, or *demon of maturity*; 6 *Mal Madana*, or *demon of flowers*; and 7 *Puspa Madana*, or *demon of Perfumes*. These demons, when worked upon by certain charms, and propitiated with certain offerings and ceremonies, are supposed to use their power of seducing the affections of a man or a woman in such a manner, that the person so influenced is said to find the power perfectly irresistible. There are hundreds of ways, in which it is pretended that this can be done; among others, by touching the person of a female with the young leaf of a king cocoanut tree, previously subjected to the incantations and other ceremonies peculiar to the mysteries of the art; by the man rubbing on his face a charmed medicine and then shewing himself to her; by mixing some love potion, similarly charmed, with her food; by making her chew charmed beetle leaves; by carrying on his person a charmed thread previously taken from a cloth she had worn; or by any of

a hundred other ways, in all of which the Madana Yakseniyo become useful agents in the hands of the magician. But the most efficacious and unfailing of all these methods is considered to be a certain oil called *Madana Tayiley*, a single drop of which, sprinkled on the person of a female, is supposed to act irresistibly on her: but the preparation of the wonderful oil is said to be fraught with so much danger to those engaged in it, that few or none dare to attempt it, and those who do, seldom or never succeed, as the demons are supposed to do their best to disappoint the men by frightening and scaring them away from the scene of their operations, which is said to result in the incurable insanity and eventual or immediate death of the operators.

A short time ago we found the inhabitants of our native village in a high state of excitement, owing to the freaks that a mad man was playing in the neighbourhood. It was said that he had become a maniac by attempting to make the oil Madane Tayiley; that he had, for the last few days, been living in the woods eating serpents, frogs, and other loathsome creatures; that he stirred out in the darkness of the night with no other clothing on his person than a few green *Gurulla* leaves* tied round his waist; that he carried in his hands a man's skull and a bone, and on his shoulders a pot of human blood, which he used to slake his thirst; and that his favorite sleeping places were graves. For three or four days together nothing else was talked of in the village. By and bye the real truth eked out from other sources, but not from the villagers themselves. It appeared that a mad man, a native of Salpitty Corle, breaking loose from his keepers, had wandered about from village to village, and that during these wanderings he happened one night to pass through the villages we have alluded to above, accompanied

* *Gurulla* or *Burulla* is a kind of plant, between which and the demons there seems to be some mysterious connection. It is used in the construction and decoration of the altars and other structures, which are made in many of the Demon ceremonies. The Cattadiya sometimes adorns his head and his waist with its leaves in certain ceremonies.

by a relative, who had come to take him home, and that this relative was the first to tell one of the villagers of the cause of the madness. By the next morning the report had spread through the village like wildfire, magnified and ornamented with the additions we have given above. The villagers themselves were, however, loth to believe the truth, when we told it to them, denuded of the additions they had made to it. The relative of the madman told us, a few days afterwards, the cause of the madman's misfortune; he described to us, how the man had endeavoured to make Madana Tayiley, about a year ago, and had been frightened by demons just at the moment of the oil becoming perfected, and how he, in consequence, had become a maniac. Although Madana Yak-seniyo and their wonderful oil are matters, about which we and this relative of the madman essentially differ in opinion from each other, yet, as to the mere fact of the man having become mad on such an occasion, we do not differ at all; for considering the extent of superstitious fear, which is ever present in the mind of an ignorant Singhalese, and especially on such an occasion, as that of preparing the oil of the demons, in the dead of night, on a lonesome grave, in a lonely part of the village, and his belief in the presence, at the scene of his operations, of cruel and powerful demons, whom he himself has but just invoked, and that these demons are ready at any unguarded moment, during the process of making the oil, to pounce upon him and destroy him and his oil—when we consider these things, it is not at all improbable that a Singhalese, through mere excess of fright and an overexcited imagination, should lose his reason and become a maniac.

XI. MOROTTOO YAKA, or *Demon of Morottoo*, or *Rata Yaka* or *Foreign demon*, is so named from his being a foreigner who landed at Morottoo, when he first came over into this country from the Malabar Coast. Soon after his landing, he fixed his residence on the top of a large tree in the neighbourhood of Morottoo, and whilst living there he brought so much sickness upon men, and especially upon children and women in a state of pregnancy, that the whole district was said to have been filled with mourning during

every part of the year. For a long time he continued to exercise his malignant power, till on one occasion he brought sickness on the queen of Sree Prakkrama Bahu VI., king of Cottah, which was then called Jayawardanapura (1410 A. D.) When the king found, that the medicines of the most skilful physicians of his *Gabadawa*, or Royal College of Physicians, were of no avail, he consulted the most learned men of his kingdom as to the cause of the Queen's illness, and learned from them that it was caused by *Morottoo Yaka*. Only one Cattadiya however in all his kingdom knew the ceremony, by which the demon could be appeased. That ceremony called *Rata Yakum Neteema*, or *Morottoo Yakum Neteema*, was accordingly performed, and the royal lady was restored to health.

XII. GOPOLU YAKSEYA, or the *Demon of cattle*, was the son of a king or chief of a district on the Coromandel Coast. He was the twinbrother of *Mangara Dewiyo* (a demigod;) their mother having died soon after their birth, a cow-buffalo suckled them: but Gopolu having on one occasion sucked all the milk without leaving any for his brother, a quarrel ensued, in which Gopolu was killed, but being born again, as the nature of demons is, he came over to Ceylon, and landed at Arangodde near Katragamma. At Arangodde he lived on a Banyan tree in which there was a large beehive, and scattered disease and death among all who came near the tree. His old enemy *Mangara dewiyo* and *Pattini dewiyo* (goddess of chastity) came afterwards to Ceylon, and, happening to land at the same place, saw a number of men lying under the tree, some dead and others dying. Knowing the cause, they immediately ordered the neighbouring villagers to bring a cow-buffalo, which they ordered to be offered up in sacrifice to Gopolu, on which the dying men recovered and returned to their houses. He is called the demon of cattle, because all cattle sickness is supposed to proceed from him. He is also considered to be the cause of hydrophobia.

XIII. ANJENAM DEWI is a female demon, by whose aid a certain art of divination called here *Anjenam beleema*, and elsewhere, as in Egypt, *divining by the Magic Mirror*, is performed. She is the chief of 700 other female demons.

XIV. BADDRACALI, is a female demon, whose assistance is sought for winning lawsuits, and for subduing enemies and rivals of any kind.

XV. RIDDHI YAKSENIYO are seven female demons, who also bring disease on men, like any other demons.

XVI. UDA YAKSEYO. There are many demons of this name. They are as cruel, as any of the preceding.

XVII. CURUMBERA YAKSEYO. Of this name also there are several, all equally prodigal of their powers of inflicting sickness.

XVIII. HANUMA is another powerful demon of great cruelty.

These are the principal demons, who figure in Demon Ceremonies, either as having caused disease, or as the effective agents in curing it. But there are also a very large number of demons of inferior power, collectively called *Mala Yakseyo*, who also inflict diseases of a less malignant character. These demons, as mentioned in a preceding page, are, as their name implies, the spirits of deceased men, born as demons in consequence of some demerit of theirs when living as men, or of some feeling of animosity or hatred, which was uppermost in their thoughts at the moment of death.

In addition to both these classes of demons, there is a third, which includes a few demons of a different kind. These are *Gara Yaka*, *Dewalla Yakseya*,* *Bodrima*, and the *Pretayo*.

XIX. GARA YAKA has no evil disposition, like those already described. He does no harm whatever to men, but on the contrary assists them in expelling all sorts of evil influence, to which new houses are supposed to be subject. Hence, when a house has been built, before or soon after its occupation, a ceremony called *Gara Yaka Maduwa* is generally performed, without which it is supposed that some misfortune will fall upon the inmates. *Gara Yakseya* is represented to be an individual of a voracious appetite and a capacious stomach. On one occasion *Pattini Dewiyo*, the goddess

* *Yaka* and *Yakseya* are synonymous terms, both equally used by the Singalese. The first is derived from the Pali *Yakkho*, and the second from the Sanscrit *Yaksha*.

of chastity, having to accompany the wedding procession of *Canda Cumara* (the god of Kattragam), but not wishing to do so, because the house, together with all the furniture prepared for the reception of the guests, was wholly constructed of the bones and skins of animals (the adopted father of the bride happening to be a Weddah), she ordered Gara Yakseya to go there in time, and see what he could do before her arrival. Accordingly he went to the house in the character of *Gamana*,* and not seeing any better way of clearing the house of its disagreeable furniture, at once fell to devouring every thing, and in a short time the whole building with all its furniture was deposited in his stomach; to show his host, that he did this merely to satisfy his hunger, and not for any other purpose, he, even after this feat of gastronomic power, said that he was still very hungry. Before he commenced to eat the house, he had also eaten all the food, that had been prepared for the whole wedding party. Lastly, to satisfy his thirst, he drank some thousands of young Cocoanuts, and then drank up all the wells in the neighbourhood: and after all this, he left the house in great displeasure, saying to his host, as he was leaving him, "you, fellow, have starved me; a nice way indeed of treating the Gamana of a son-in-law. Oh dear, I am dying of hunger and thirst."

XX. GEWALA YAKSEYA, or *House demon*, lives in the dwellings of men. These demons are innumerable. They are the spirits of those, who lived and died in the houses they now haunt, and who on their deathbed had thought much more of the money or other valuables they had hoarded up in the house,† than of their souls.

* About an hour or so before a bridegroom accompanied by his friends arrives at the house of the bride, a person, named for the occasion *Gamana* or *messenger*, is sent forward with a number of betel leaves equal to the number of people, who accompany the bridegroom. The Gamana is to give these betel leaves to the bride's friends, together with the large *pingo* of plantains called *Gira-mul-tada*, which in the Maritime districts is always a *sine qua non* of the presents, which a Singhalese bridegroom carries to his bride's house.

† The Singhalese, especially the poorer classes, generally secrete their money in holes dug in the floor, or in the walls of their houses. In a case of burglary which was tried at Kandy before the Supreme Court about a year ago, it was

They are fond of throwing into confusion the cooking utensils and crockery, and of continually opening and shutting the boxes in the house, if the inmates do not take care to secrete the keys, unobserved by the spirits. The jingling of coin, the sound of strange footsteps, and the creaking of door-hinges are frequently heard. The demon does not like to see the inmates eat and drink and enjoy themselves. When these latter sit together at their meals, he gets so annoyed by the sight, that he seizes them by the hair and knocks their heads against each other. He is of course invisible to men, like all other demons, but is possessed of no power to inflict disease.* He belongs to the class called Mala Yakseyo.

XXI. BODRIMA is a female demon, at first originating no doubt in the nursery, but at present believed to be a real existence. She is the ghost of a woman, who has died in child-birth. She is said to be heard at night, wailing and groaning in a peculiar manner; and if she sees a man passing by, she immediately springs on his back, and, fixing her fingers and long nails in his throat, tries to choke him to death. She however is afraid of women, and especially of a woman with a house-broom in her hand. When she is supposed to be heard at night groaning in her peculiar way, and approaching a house, the male portion of the inmates take care to remain inside, while the women, especially the elder, go out of the house with brooms, and abuse the demon with such a string of epithets and names, as would seem enough to drive, not only one Bodrima, but the whole race of demons from this terrestrial globe. On such occasions, people sometimes place at some distance from the house a lighted lamp and some betel leaves, which the demon is said to hold one by one over the lighted wick, and warm and foment her abdomen with. If she were to be fired at, there would

proved that a portion of the stolen property, consisting of some £3 or £4, had been concealed by the thief under the stone in the fire-place, as the least likely place to be suspected of concealing money.

* There are certain ceremonies performed to expel a Gewala Yakseya from a house, especially the *Perit* ceremony performed by Buddhist priests, generally during three days and four nights.

remain, it is said, nothing to be seen next morning, but a dead lizard. She is described as being so fat and short, that, when she moves, she appears rather to roll like a cask, than to walk.

XXII. The PRETAS are entirely a different race of beings from all that have yet been mentioned. They are the most helpless and miserable creatures in existence. They live only to suffer. Their life itself is a punishment, in which they expiate the sins of a previous state of existence. Their only aliment is spittle, or some other kind of loathsome matter, and even when they get a little of this, their destiny precludes them from making any use of it, and, like king Tantalus they can only look at it with a burning desire. The number of these beings is so great, that a Pali Buddhistical work, which lays down certain rules of discipline for the guidance of the followers of that religion, admonishes them not to throw stones or sticks, nor even to swing their arms when walking, lest they may strike a Pretaya and injure him. The Pretayo are invisible to men; they are of various degrees of stature; some reaching to the height of 3 or 4 hundred feet, others only of one or two feet. Their sufferings from hunger and thirst are indescribably dreadful, and to make their case the more miserable, their appetites are much stronger, than those of any other race of beings. They die several times in a day from sheer starvation, but owing to the inexorable destiny of their race are born again the same instant, to undergo the same round of sufferings over and over again, until they have completed the period of time allotted to them according to their respective sins, after which they are born in some other state of existence, either as Brahmas, dewiyo, men, inferior animals, or in hell, according to the merits of each, acquired in some other previous states of existence. Of course, they are the most loathsome looking creatures imaginable. Their skins hang about them in loose folds, and are so covered with dirt and vermin that they are supposed to emit a disagreeable smell, said to be perceived sometimes at a considerable distance. This smell is sometimes identified by a Singhalese with a peculiar unpleasant stench, often perceived near trees and bushes, caused as we believe, by the effluvia

arising from decomposed leaves and sticks. Their bodies are literally mere skeletons, and as the fleshless ribs project on each side, they are obliged, when they wish to lie down, to lie on their backs,* Had Dante ever heard of Ceylon *Pretayo*, he would have been able to make his *Inferno*, terrific as it already is, still more terrific by the picture of a Pretaya figuring among those miserable beings, with whom he has peopled it. The Pretayo are not included in Demon worship. They are not possessed of power to injure a man in any other way, than by spoiling his appetite, which they effect by *looking with desire* at the food he is about to take; but this is a power, which is attributed to dogs and men and some other creatures, as well as to Pretayo. When any kind of food, especially meat, is sent from one house to another, care is generally taken to cover it well, and to put on the top of the cover a piece of iron of any kind or size, as a precaution both against the *Pretayo* and against the Yakseyo demons, who otherwise might affect it with the mysterious influence, which *looking at* it would produce. Children are seldom fed in the verandah of a house, and a Singhalese mother would rather die than allow her child to eat anything in the open compound or yard of the house. Even a medical decoction, during the process of being prepared on a fire, is not considered safe from this mysterious influence, and a piece of iron is often tied for protection to the vessel, which contains the preparation.

The Pretayo, like the *Brahmas*, *Asuras*, *Cumbhas*, *Gandharwas*, *Garundhas*, and *Nagas*, are creations of Buddhism, and not of mere popular fancy.

The chief of all Ceylon demons is WAHALA BANDARA DEWIYO, or as he is more commonly termed, *Wahala dewiyo*. His principal temple, called *Gala cap-pu dewale*, is at *Alutnuwera*, a village about 11 miles from Kandy on the road to Colombo. This temple

* When a person sleeps on his back, the posture is derisively named *Preta Seyiyawa*, or the *sleeping posture of a Pretaya*; lying on the face is called *Manduka Seyiyawa* or the *sleeping posture of a frog*; lying on the right side with the right hand placed under the head is considered the most becoming posture in sleeping, and is called *Singha Seyiyawa*, or the *lion's sleeping posture*.

is believed by all Demon-worshippers to have been built in a remarkable manner; and the circumstance is often mentioned, as one of the proofs of the authority, which the Dewatawa is supposed to exercise over his subjects the demons. It is said that the demon chief, a long time ago, wishing to have a new temple constructed and consecrated to him, in place of the old one in which his service had till then been performed, ordered some thousands of his subject demons to cut and smooth down a rock, which was some seven or eight hundred feet high, so as to fit it for the site of the intended building, they were however to use no other tools, than the common jungle canes called *Way Well*,* with which they were to rub the rock, till by mere friction it should be reduced to the desired level. The demons engaged in the work were, no doubt, those, who having violated his laws were then undergoing the sentence of hard labour. They however succeeded in executing the work in the manner directed in the course of a single night, and hence the name *Gala-cap-pu dewale*. Pilgrims from every

* *Way Well* is a climbing plant, which grows to considerable dimensions in the jungles of Ceylon. It is covered with a coating of short but very sharp thorns. One species of it is used as a *file* by the people of the inland districts for rasping the hard kernel of the nut of the *Sal* tree, of which they make a sort of pudding. Being a *Rattan* of great strength, it is used for a variety of purposes, such as making baskets, *rattaning* chairs and couches, and even for making rude suspension bridges in the secluded parts of the island. The following is a description of one of these bridges by Sir J. E. Tennent.

“One which crossed the falls of the Maha Welli Ganga, in the Kotmalie range of hills, was constructed with the scientific precision of an Engineer's work. It was entirely composed of the plant called by the Natives “*Way Well*,” its extremities were fastened to living trees, on the opposite sides of the ravine, through which a furious and otherwise impassable mountain torrent thundered and fell from rock to rock with a descent of nearly 100 feet. The flooring of this aerial bridge consisted of short splints of wood, laid transversely and bound in their places by thin strips of the *Way Well* itself. The whole structure vibrated and swayed with fearful ease, but the coolies traversed it though heavily laden; and the European, between whose estate and the high road it lay, rode over it daily without dismounting”—*Sir J. E. Tennent's History of Ceylon, Vol. I. part I. ch: iii.*

part of the Island repair to this temple during all seasons of the year, hoping to get relief from some demon influence, with which they suppose themselves to be afflicted, and which appears to them to be irremovable by any other means. This is especially the case with those persons, most frequently women, who are supposed to be possessed by a demon. Dancing, singing and shouting without cause, trembling and shaking of the limbs, or frequent and prolonged fainting fits are considered the most ordinary symptoms of possession by a demon. Some women, when under this imaginary influence, attempt to run away from their homes, often using foul language, and sometimes biting and tearing their hair and flesh. The fit does not generally last more than an hour at a time; sometimes one fit succeeds another at short intervals; sometimes it comes upon the woman only on Saturdays and Wednesdays, or once in three or four months; but always invariably during the performance of any demon ceremony. On these occasions temporary relief is obtained by the incantations of the Cattadiya; but when it appears that no incantations can effect a permanent cure, the only remaining remedy is to go to *Gala kep-pu Dewale*, where the following scene takes place. When the woman is within two or three miles of the temple, the demon influence is supposed to come on her, and she walks in a wild, hurried, desperate manner towards the temple. When in this mood no one can stop her; if any attempt it, she will tear herself to pieces rather than be stopped. She walks faster and faster, as she comes nearer and nearer to the holy place, until at last, on reaching it, she either creeps into a corner, and sits there, crying and trembling, or remains quite speechless and senseless, as if overpowered by extreme fear, until the Capua begins the exorcism. Sometimes she walks to the temple very quietly, without any apparent influence of the demon on her, and that influence seems to come upon her, only when the exorcism begins. The principal room of the temple is partitioned off by curtains into three divisions, the middle one of which is the sanctum sanctorum of the God, as the demon chief is generally called. The Capua stands

outside the outermost curtain, with the woman opposite to him. After the offerings of money, betel leaves, and silver ornaments* have been devoutly and ceremoniously laid in a sort of small box opposite to the Capua, he tells the god as if he were actually sitting behind the curtain at the time in a loud and conversational tone, and not in the singing ornamental style of invocations made to other gods and demons, that the woman (*naming her*) has come all the way from the village (*naming it*) situated in the Corle or district (*naming it*) to this temple, for the purpose of complaining to his godship of a certain demon or demons, who have been afflicting her for the last five years (*specifying the time she has been under the influence*); that she has made certain offerings to the temple, and that she prays most humbly that his godship may be graciously pleased to exorcise the demon, and order him never to molest her again. In this way he makes a long speech, during which the woman continues trembling and shaking in the most violent manner, sometimes uttering loud shouts. Presently the Capua puts to her the question, "*Wilt thou, demon, quit this woman instantly, or shall I punish thee for thy impudence*?" To this she sometimes replies, still trembling and shaking as before, "*Yes, I will leave her for ever*," but, more generally, she at first refuses; when this happens, the Capua grasps in his right hand a good stout cane, and beats her most mercilessly, repeating at the same time his question and threats. At last, after many blows have been inflicted, the woman replies "*Yes, I will leave her this instant*"; she then ceases to tremble and shake, and soon recovers her reason, if indeed she had ever lost it. So she and her friends return home, congratulating themselves on the happy result of their journey; a

* One of these ornaments is often a *Curandua*, or conical box resembling a *dagoba*, made of silver, and intended as a sort of shrine or receptacle for some holy relic. A silver arrowhead and an image, made of a beaten plate of silver of about two inches in height, intended to represent the person suffering from the Demon influence, are also sometimes added to the other offerings. The money offered to a god or demon is always called *Panduru*, which means *ransom money*.

result, which is invariably the same in the case of every pilgrim to the temple. We know 30 or 40 women who have made this pilgrimage, only two of whom have ever again shown any symptoms of the return of demon possession. It is said that some 30 or 40 years ago, especially during the time of the Kaudyan Kings, four bundles of canes were left at the temple by the Capua every evening before he returned home; that during the night loud shouts and cries and wailing were heard proceeding from the temple, and that the next morning, instead of bundles of canes, there were only small bits of them found dispersed here and there in the premises, as if the canes had been broken in flogging disobedient demons.

CHAPTER III.

HOW DEMONS INFLICT DISEASE.

The demons enumerated in the preceding pages are those, who are supposed to inflict disease on men, and who therefore principally figure in the various Ceremonies of Demon worship. They are supposed to exercise their malignant power by virtue of the Wurruu permission, which they have obtained for that purpose from King Wessamonny, from the principal demon chiefs, or sometimes from some of the gods themselves. Originally when they were in a lawless state, they enjoyed themselves to their hearts' content, by seizing men wherever they could and eating them up alive, like so many oysters. But after a time these liberties were restrained to a certain extent, and they were allowed to eat human beings, only when the latter happened to come under the shade of the tree on which they lived, or within a certain distance of whatever place they had made their residence. Lastly, cannibalism was wholly prohibited, and, in place of it, permission was given them to inflict disease, and thereby receive offerings, with which they were required to be content.

Their usual hours of stirring abroad are called *Yama*. These are 1st, the morning twilight, when there is still some degree of darkness over the earth; 2nd, Mid-day, about 12 o'clock; 3rd, the evening twilight before it has grown very dark; and 4th, Midnight about 12 o'clock. During these Yamas, they stir abroad, as much in search of human victims as by way of recreation. A Singhalese never travels during these Yamas, if he can help it; but if not, he takes care not to go alone (unless it be the midday Yama), unless the country is very thickly inhabited, for solitary travellers are most exposed to the attacks of the demons. There are also certain circumstances in the condition or disposition of an individual, which make it easier for a demon to inflict disease on him; these are—1, when the man is asleep; 2, when he has his person perfumed with fragrant unguents and oils; 3, when he travels in a palanquin at night; 4, when a woman is in labour; 5, when the predominant

feeling in the mind of a girl at the moment of her arriving at puberty is grief, love, or fear; 6, when a person takes his meals when his mind is not at ease; and a variety of other occasions.

The usual haunts of the demons are, 1st, large trees, especially *Bo*, *Nika*, *Ruk-attana*, *Ironwood*, *Cohomba*, *Banyan*, *Kong*, *Ehella*, *Yakberiya*, and *Belli trees*;* 2nd, paths and roads; 3rd, the junction of two or more paths; 4th, ferries and fords; 5th, wells and other places where people come for water; 6th, places, where there are two rocks close to each other; 7th places, where there are two large trees standing near each other; 8th, the seashore; 9th, thick groves of trees and pleasure gardens; 10th, the outskirts of Dewales (temples of the gods;) 11th, graves and graveyards; 12th, tops of rocks and hills; 13th, places where the noise of quarrels and loud voices is continually heard; 14th, streams of water; 15th, battlefields; 16th, woods composed principally of *Belli trees*; 17th, places where washermen wash clothes; 18th, old deserted houses; 19th, large open plains or fields; and 20th, sometimes (not often) close behind the dwelling houses of men.

At these places the demon frightens people not by actually seizing them, but by other means quite as effectual. He sometimes throws sand or stones at them, often handful after handful, along a considerable part of their way; sometimes he appears as a dark featured man on the road or among the bushes near it; or he only shews himself like the passing shadow of a man, followed immediately by a shower of sand or a loud crashing noise among the bushes, as if a number of elephants were actively engaged in beating down the jungle; or he presents himself in the disguise of an old man, or of a young woman with a child in her arms, or merely like a man with a white cloth wrapped round his person from the

* It is on this account, that a Singhalese seldom allows any of these trees to grow very large, when they are situated near his house. He generally cuts them down, before they become fit for the residence of a demon; nor on the other hand will he willingly cut down one which is already very old, fearing it might provoke the demon, who is supposed to be living on it, and bring down implacable vengeance on himself and his family.

top of the head down to the ancles. Sometimes the travellers find the road blocked up by a large tree lying prostrate across it with all its branches and leaves quite fresh, and if they try to go some other way, they find themselves similarly obstructed by trees and thick jungle, in places where there were none before; or they hear a loud hoo* shout, which however nobody else in the neighbourhood hears, but they; or a large black dog, or a monkey gives them chase; or they hear the sound of footsteps behind them, as of somebody coming up, but on turning round they see no one, and so they continue their journey, but hardly move a fathom before they hear the same sound again, more distinct and louder, and yet there is nobody to be seen; or when they are quietly moving on, they receive near a certain large tree a smart blow on the back from the cold open hand of somebody, who is no where to be seen; sometimes they see a man, a stranger, crossing their path at a short distance in front; or they see a man standing a little out of the road appearing at first to be of the ordinary stature of men, but gradually becoming taller and taller, till he overtops the neighbouring cocoanut tree itself. A Singhalese, to whom any of these things happens, is sure to be so much frightened, as to get some serious illness; on some, their superstitious terrors have had so strong an effect that they have dropped down on the spot perfectly senseless, and have been carried home in a hopeless state, and died within a few days; some have managed to run home but have been taken ill there, and have either died, or recovered only after three or four months of suffering, while others have become raving maniacs for the rest of their lives.

Although demons are said to shew themselves in these ways to men, yet the opinion of those, who may be called the more orthodox of the demon-worshippers, is that these apparitions are not the demons themselves, but certain puppet-like spectres, which

* A *Hoo* shout is one peculiar to the people of this island. It consists of a loud, single, guttural sound, uttered as loud as a man's lungs permit. A quarter of a mile is generally considered to be the distance at which a loud *Hoo* can be heard.

they create and present to the eyes of men, in order to frighten them; that the demons themselves are millions of miles distant from the earth; and that on these occasions of sending forth these spectres, and on every other occasion, whether during demon ceremonies, or at any other time when they are supposed to be present, they do not come themselves, but send their *dristia*, with or without the spectres, according to the circumstance of each case, or merely according to their own whim. By *dristia*, which means literally "sight," or "look," is meant that, although they are not personally present, yet they have the power of "looking" at what is going on below, and of doing and attending to every thing required of them, as if they were actually present. This opinion however is one, which is confined to the more learned of the demon worshippers; the more ignorant believe that the demons themselves are bodily present at these scenes, although they assume some sort of disguise, whenever they choose to make themselves visible to men.

When a man is frightened by a demon, and has the influence of that demon upon him, it is called *Tanicama*, which literally means "loneliness" or "*being alone*." Fright is in most cases a necessary agent in bringing down *Tanicama* on a man; but it is also possible that a person, who has neither been frightened by a demon, nor been ten yards from his own door for five or six months, may also get the *Tanicama* influence on him. In this case, the explanation is, that the demon has taken advantage of some unguarded moment in the daily life of the man, as when he has been sitting in the open compound of his house, or when he has happened to go to the back of his house at any of the Yamas, when a demon has happened to be in the vicinity; or when he has eaten roasted fish or eggs, while sitting outside in his Verandah on a Wednesday or Saturday. In this case the man is neither frightened by anything, nor even aware of his danger at the time.

When *Tanicama* comes upon a man, he falls sick and even when a man is ill from some other cause, no matter what, he very often gets the *Tanicama*, especially when the sickness is getting worse.

The more dangerous and critical a disease is, the surer is Tanicama to come upon the sick man; and when the disease appears to be past all hopes of a cure, the *Tanicama* influence becomes strongest, and the demons remain in the very neighbourhood of the sick man's house, if not near his bed. The sound of footsteps, of the violent shaking of trees and bushes, sudden loud sounds, as of striking with whips and sticks, and similar other tokens of their presence and of their joy at the expected death, are supposed to be heard around the house. These ominous signs are called *Holman*. It is on this account, that so many demon ceremonies are performed, when a person is sick, from the commencement of the sickness to its termination.

The literal meaning of the word Tanicama gives us a key towards the understanding of many of the mysterious and wonderful circumstances connected with this part of our subject, especially when it is taken in connection with the other doctrine of Demonism already alluded to, viz., that, though a demon try his utmost by means of terrible apparitions or by actual seizure to frighten a man and give him the Tanicama, which results in sickness, yet the man will seldom get ill, if he do not get frightened.

Among many hundreds of instances of sickness, which we have heard of, as the consequences of Tanicama, the following is one, which came within our own knowledge a few years ago; and we give it here, merely to enable the reader to form some idea of the superstitious fears of a Singhalese, and of the strange pranks, which imagination plays with him.

One evening about 8 o'clock, some four years ago, we happened to take a walk to the seashore, which was not very far from our house. It was a bright moonlight night, and the sky was glowing with the brilliancy of thousands of stars. We were accompanied by two men, of whom one was a young man, whose name was Baba. The heat was unusually great, so we remained more than an hour on the seabeach on account of the cool sea breeze. The greater part of that hour was taken up by one of our two companions relating ghost stories, to which Baba, like every other Singhalese of his

condition was an attentive listener. The road, by which we must return, was a narrow footpath flanked on both sides by thick bushes. Near this path, and about half way between the house and the seashore, was a large *bo* tree situated in an old graveyard, both of which had always had a bad name among the neighbours, as being haunted by demons, who, it was said, had on diverse occasions frightened many people even in broad daylight. In returning, we had of course to pass this tree and had hardly passed it ten paces, when Baba, giving one of those terrible fierce shrieks of despair and fear, which can hardly be described, threw his arms round the other man, trembling and panting in the most remarkable manner, and the next moment he dropped down senseless on the ground, perspiring most profusely. The other man, who was himself only a few degrees this side of the limits of a fainting fit, managed however to take up the terrified Baba and carry him home. Baba's father and mother having come, a Cattadiya was sent for; in the mean time one of the neighbours pronounced some incantations and the *pirit* charm over the sick man, who in a little while regained his senses. When the Cattadiya came, more charms were pronounced in an inaudible voice, at the conclusion of which some knots were made in the hair of the sick man's head, and some charmed cocoanut oil was rubbed on his forehead, temples, breast, nails, and on the crown of the head. He was then removed to his own house, accompanied by the Cattadiya and his friends.

When Baba was afterwards asked what had frightened him so much, he said that, as he was coming along behind us, he heard, near the large tree, a sort of growl, like that of a fierce dog muzzled, and on looking in the direction he saw a large head peering over a bush from behind the trunk of the large tree.

The morning after this occurrence, Baba was reported to be very ill. In the afternoon we saw him, and found him suffering from a raging delirious fever. Two days afterwards, the ceremony of *Sanni Yakum Neteema* or the *Dance of the Sanni demons* was performed, during which, about 3 or 4 o'clock in the morning, when

the offerings were being dedicated to the demon *Sanni Yakseya*, the sick man exclaimed, pointing to one of the *Tatu* or altars, "*there, there, that is the person, whom I saw near the large tree the other day—there he is eating the rice;*"* the next minute he added, "*there now he is going away.*" Of course the eyes of all were turned in that direction, but there was nobody to be seen. The next day the man was better, and three days afterwards perfectly well.

Now in this case, it is plain, that either the man's own imagination, which must have been in a state of very great excitement, as he was passing the tree, conjured up to his sight the semblance of a demon, or that some one wishing to pass off a joke, had concealed himself behind the tree and shewed himself in the manner mentioned above. Of these two, the latter is not very probable, as few Singhalese have the courage to remain after sunset in a place supposed to be haunted; that the former is more probably the truth, is apparent from the fact, that the man recovered from his illness soon after the performance of that particular ceremony, which was believed by him, as well as by all demon-worshippers, to be an effectual remedy for diseases brought on by circumstances like those in his case. That the man's imagination was during all the time in a state of high and morbid excitement, is further proved by his pointing out, during the course of the subsequent ceremony, what he considered to be the demon that had appeared to him near the tree.

* The rice alluded to is that which is served out on the *Tatu* as an offering to the demons.

CHAPTER IV.

SPELLS OR CHARMS IN GENERAL.

In every demon ceremony, which is performed either to cure or inflict sickness, or to protect a person from becoming liable to any "demon sickness" at all, the effective agents, which influence the demons, and, through them, the disease, are CHARMS or spells, Invocations, and *Dolla* or offerings, especially the first with or without the two last. Like the sciences and the Literature of the Singhalese (with the exception of their Elu poetry), charms were originally introduced from the neighbouring continent. India, in those remote times, was to Ceylon and other neighbouring countries, what Greece was a little later to the rest of Europe. Wijeyo from India colonized it in the sixth century before Christ, and the literature and sciences of the Vedas naturally came with him, or soon after, until they were partly, but not wholly, superseded, two centuries afterwards by Buddhism and its literature. But Demonism had taken so strong a hold of the popular mind long before the time of Wijeyo, that nothing could displace it, and when any accessions were offered to it in subsequent times in the form of new charms and demons, it seems to have incorporated them with avidity into its old system.

Almost every charm begins with the words *Ohng Hreeng*, which, in Sanscrit, are an invocation to the Hindoo Trinity. The Cattadiyas of this country, who are not worshippers of that Trinity, not understanding the purport of the words, but attributing to them some mysterious magical properties, have, in a great many instances, prefixed those words to Singhalese charms, in which the virtues and omnipotence of Buddha are described in a very grandiloquent style, to the exclusion of those of the Hindoo triad. Sometimes however the names of Brahma, Vishnu, Siva and other Hindoo deities are found mixed with those of Buddha and other Buddhist divinities in irretrievable confusion in the same charm. Almost every charm, whether Singhalese, Sanscrit, or Tamil, ends with

the word *Eswah*, which is a corruption of the Sanscrit term *Swaha*, corresponding in meaning to *Amen*.*

The Charms or *Mantra*, as they are called, are generally in Sanscrit, Tamil, or Singhalese, but a few are written in other languages, such as Arabic, Persian, Telugu, Malayalim, Bengali, and others. Sometimes in one charm a mixture of many of these languages is used. Sometimes no language seems to have been used. In this last case, instead of any intelligible language, there seems to be a collection of barbarous sounds without meaning. Whether this is the *Paisachi*, which Colebrooke represents the Hindoo dramatists making their demons speak on the stage, we are not able to say.† It is however probable, that much of what now seems to be no better than gibberish may at one time have been an intelligible language, which, through its transmission from one illiterate Cattadiya to another, through being transcribed from one Ola into another by men not well acquainted even with their own language, and from the peculiar pronunciation used in the recitation of a charm, may have become so far distorted and changed from what it was, as to be reduced to its present condition. We fear we cannot give any correct idea of this peculiar pronunciation; it consists in a very rapid utterance, in which guttural and nasal sounds principally predominate, rendering for the moment even the plainest of Singhalese charms quite an unintelligible jargon; and to aggravate the evil still more, the recitation of a charm is *generally* performed in a low under tone of voice, scarcely audible to any one.‡

* *Swaha* is also a term, indicative of a certain *Fire-Offering* made to the god of fire, alluded to in Sanscrit works. The wife of the god of fire is called *Swahacī* *Hotabukpria* — *Amara Cosa*.

† Asiatic Researches Vol. VII. p. 199. quoted also by Turner, in his Introduction to the Mahawanso.

‡ One of the most remarkable facts, connected with Sorcery or Magic, is, that in all countries and ages of the world, where the Black Arts have ever been cultivated, the incantations to evil spirits have always been pronounced in a low muttering voice, as is still the practice both here, and in continental Asia and Africa.

The virtue and efficacy of a charm however consist, it is said, not so much in the meaning of the language used, as in a peculiar arrangement and combination of certain letters, each having its own peculiar power. According to this classification, some letters are called *poisonous*, others *deadly*, a third class *fiery*, a fourth *quarrelsome*, and a fifth *causing banishment*. On the other hand there are others called *prosperous*, some *pleasure-giving*, a third and a fourth class *health-giving* and *friendly*, and a fifth *divine*; while a few are called *neutral*. Then again, these letters, when arranged and combined in a certain order, have different virtues—virtues much stronger, than those of single letters. Each of these combinations of letters is sacred to a certain demon, for whom it has an unaccountable, mysterious, and irresistible fascination, from which he cannot free himself. The mysterious virtues of all these combined characters in a charm, are sufficient to overpower and enslave the most powerful demons to the will of the Cattadiya. To make a charm still more irresistible, flattery and entreaties are employed, or the terrible power of king Wessamouny is invoked, or the omnipotence of Buddha, and all set off in language the most horrible* to the ears of a demon-worshipper.

Native authors maintain that Brahma himself was the original author of charms, but that the science, as they call it, was afterwards amplified and improved by nine Irshis or learned pundits, who lived in India some thousands of years ago. It is divided into eight different parts called *Carma* or acts, according to the different character of the subjects it treats of. These are 1, *Mohana* or the power of inducing swoons; 2, *Stambana* or illicit sexual intercourse; 3, *Otchatana* or the expulsion of demons; 4, *Aakarsana* or compelling the attendance of demons; 5, *Wibeyana*

* The most prominent feature in the language of Singhalese charms is an endless repetition of such terms as *red blood*, *heart's blood*, *eat his lungs*, *graves*, *corpses*, *living corpses*, *suck his blood*, *tear open his heart*, *suck the marrow*, *a cloth dipped in blood*, *eat his heart*, *break his neck and suck the blood*, and many others, which have a very appalling effect on the timid, superstitious mind of a demon-worshipper.

or destruction by discord; 6, *Marana* or causing death; 7, *Tambanaya* or power of imprisoning; and 8, *Paysana* or power of curing diseases. To each of these acts are assigned certain seasons, days, and hours, in which alone anything relative to it can be performed with any hopes of success. Thus, *Wibaysana* must be performed during the eight hours elapsing between 6 P. M. and 2 A. M. at night, during the season called *Wasanta*; *Otchataana*, during the ten days intervening between the 10th and 20th day of the season called *Ganhana*; *Marana*, in the season *Wassana*, from the 20th day of the month, which commences that season, to the 10th day of the next month; *Aakarsana*, during the season *Sasat*; *Stambana*, from the 10th to the 20th day of the season *Haymanta*; *Mohana*, from the 20th day of the month, which commences the season *Sisira*, to the 10th of that which closes it; and *Paysana* and *Tambana*, during every part of the year.*

It is believed that there are, or at least there were, in this Island 240,000 different charms or spells of every kind, belonging to the art of Necromancy. An old legend says, that once upon a time, long before the landing of king Wijeyo upon these Coasts, one of the kings of this Island, wishing to marry from a royal family, proceeded to Ayodhia pura (Oude) and being introduced to the royal family of that country on the continent, was permitted to select for his queen one out of the seven daughters of the king. Upon this, being anxious to ascertain what their accomplishments were, he asked each of them, what she was most skilled in. One replied that she was skilled in the magical arts of sickening and killing people by means of *Hooneyan* charms; another replied, that she could bring immediate death on any one by means of *Pilli* charms; a third said that she could injure men

* Although there is not much difference of seasons in this Island, yet Singhalese writers have divided the year into six seasons. viz. 1. *Wasanta* which corresponds to April and May; 2, *Gimhana* (hot) which, corresponds to June and July; 3, *Wassana* [rainy] to August and September; 4 *Sarat* [dry] to October and November; 5, *Haymanta* [dewy] to December and January; and 6, *Sisira* [cool] to February and March.

by *Angam* charms; three others also replied in the same way, mentioning some particular department of Sorcery, in which they were most skilled, and by which they could bring diverse calamities on men; but the seventh and last princess said that she knew none of those in which her sisters were accomplished, but that she was well learned in the other class of charms, by which she could restore to health and life men suffering from the former. Upon this, the King of Ceylon, being highly pleased with her, selected her to be his Queen, and brought her away to his country. The other sisters being offended at this as an insult offered to them, determined to take their revenge. For this purpose they collected from all parts of the world every kind of charm, that was productive of evil to man, and inserting them in some peculiar manner in a pumpkin* sent it to their sister in Ceylon, as a present. Their object was to destroy their sister and her kingdom by its means, for on being touched by the hand of the person, for whom it was intended, it was to set on fire both that person and everything else within a hundred *Yoduns*.† But while the man, who carried it, was on the sea on his way to the Island, it set fire to his head, and then fell into the sea, from which it was afterwards picked up by a certain god, and presented to the King of Ceylon. These evil spells together with the charms in the healing department, which his own Queen knew, constitute the 240,000 alluded to above. Whatever particle of truth there may be in the story, it is certain that a majority of the charms now in use among the Singhalese were introduced in times much later, than those indicated by this legend.

* The pumpkin was selected for this purpose, because nothing else in the whole universe could hold such dangerous materials without being immediately burned to ashes! In the Ceremony of *Hooniyan Kerema*, by which all evil influences produced by any malignant charms are sought to be removed, a pumpkin is placed before the sick man, and after ordering, by means of incantations, all such evil influences to "descend to the pumpkin," the Cattadiya cuts the fruit in two, and then throws it into the sea or some other place of water.

† A *Yoduna* is 16 miles.

Though a charm be ever so good in the number and proper disposition of those peculiar combinations of letters we have already mentioned, and though it be complete in all other respects, yet it can have no power for any practical purpose, unless it be subjected to a certain process or ceremony called *JEEWAMA*, which literally means, "the endowing with life." This it is, that makes a charm efficacious for good or for evil. A *Jeewama* is considered to be a ceremony of greater or less difficulty and danger, according as the object of the charm is considered to be more or less easy of accomplishment. For instance, the *Jeewama* of a charm to cure a gripe or a headache is attended with no danger, whilst that of another, intended to cause the death of a person or to seduce the affections of a girl, is supposed to be fraught with great danger to the life of him, who performs the ceremony. This danger arises from demons, who endeavour to prevent in various ways the accomplishment of the man's object. For, should the charm be perfected by the uninterrupted progress of the *Jeewama*, the demon would be bound, nolens volens, to accomplish the object aimed at by the charm. Hence their anxiety to interrupt a *Jeewama*, and to frighten away those engaged in it; the consequences of that fright to the men, being sickness and death.

When a *Uattadiya* is asked why it is that he cannot now do any of those wonderful things, which his predecessors of earlier days are said to have done, and which his omnipotent charms profess to be able at any time to effect, his answer is invariably an argument founded on this danger and difficulty of the *Jeewama* ceremony.

Every charm has a sort of rubric appended to it, in which the object of the charm* is stated, and instructions are given in what

* Some people have been so anxious to prevent others from making use of those "tried" [Singhalese *Atdutu*] charms, in whose efficacy they have the firmest belief, that they have managed to render their own manuscript copies mere sealed books to the rest of the world, by writing the rubric in a way unintelligible to those not initiated into the mystery. For this purpose, they

place and manner the Jeewama is to be performed, together with a list of the offerings required on the occasion.

The Jeewama of some charms is as follows.—The Cattadiya, or whoever has undertaken the task,* repairs to a grave at one of the Yamas, and prepares what is called a *Mal Bulat tatuwa* or *table of flowers and betel leaves*; this is a chair or something similar, with a piece of white † cloth or a green plantain leaf spread on it; on this cloth or leaf must be placed nine different kinds of flowers, a few of each kind, the yellow flowers of the Areca and the red flowers of a small shrub called *Rat Mal* being generally of the number. With these is mixed some sandal wood powdered fine and mixed with water; sometimes a few betel leaves, ‡ with a copper coin, are added. The whole of this is called *Mal Bulat tatuwa*. On this table is placed a thread or thin string called *Kan-ya Nool* or *Virgin Thread*, so called from its having been spun by a virgin from native cotton.¶ This thread is coloured

generally use a language like that, which Reynolds describes in his *Pickwick Abroad* and *Mysteries of London* as used by the abandoned desperados of London.

* Excepting in regular ceremonies, which are performed to cure a disease, persons other than professional Cattadiyas often engage in minor matters of the Art, such for instance as the “trying” of a single charm, unless its Jeewama be considered to be one attended with danger.

† *White* has been the emblem of purity among all nations and in all ages of the world.

‡ These betel leaves must be taken from a plant, from which none have been previously removed by men for the purpose of chewing.

¶ *Kan-ya Nool* threads are used in almost every Demon ceremony, but, what particular virtue they have, or what mysterious relation they bear to demons, I have never been able to ascertain. There are certain rules which are to be observed by the girl in the spinning of this thread; but they are never strictly observed now a days, lest a strict adherence to them may make her liable to Tanicama or some other similar calamity. By these rules the girl must first wash herself, and then putting around her neck a necklace of *Rat mal* flowers, with her hair thrown loose on her shoulders, she must sit on the threshold of the door of her house, looking towards the setting sun about 6 P. M., and then spin the mysterious thread.

yellow by rubbing it with a piece of saffron.* Another table called *Pidayni tatuwa* or *Offering altar* is then made, with the green sticks of a shrub called *Gurulla* or *Burulla* for its legs, and is covered with the inner white bark of the plantain tree, and the broad green leaves of the *Haburu* plant.† On this altar are placed *Etta Etty* or *Seeds*, being five different kinds of seeds roasted well on a fire, the *Hat Malu*, or *Seven Curries*, consisting of vegetables, fish, and flesh of land animals, and a little boiled rice.‡ A fire

* *Saffron* is an article used both in the rites of Demonism and in those of Capuism. In the latter, the offerings, which consist principally of money and images of silver, must be rubbed over with saffron, and then wrapped up in a piece of a saffron leaf, before they are placed on the altar. A quantity of water held in a species of jug called *Cotalay* is also coloured and perfumed with saffron; this water is thrown by the Capua on the persons of the devotees as Holy Water.

† *Haburu* is a sort of potatoe, cultivated in the dwelling gardens of most of the poorer classes of the Singhalese. It also sometimes grows wild. It has no stem nor branches. The leaves are heart-shaped and very large, sometimes measuring 5 feet by 4. The root is large, being sometimes about a foot in diameter, and three or four in length, perfectly cylindrical and of uniform thickness from one end to the other; if the plant be allowed to grow long, this root becomes a sort of stem rising to a height of four or five feet from the ground, with a crown of five or six leaves on its summit. This stem (when there is one), and the root are used by the people for food. It produces a sharp, biting sensation, when taken into the mouth, so much so indeed, that it is with great difficulty that it is swallowed. Some kinds however, which have been carefully cultivated, do not possess this unpleasant quality in any great degree, and some are almost entirely free from it. It is recommended by native doctors as a very valuable medicine to those subject to piles. There are several species of *Haburu*, most of which are used as food. One or two kinds are especially prized for making Curries. *Cohila Cola* is one of the most favourite dishes of a Singhalese, and it belongs to this genus. Its medicinal properties too are considered to be very great. A medicine called *Cohila Patmay* is prepared from it for those suffering from piles, and we have reason to believe in its efficacy.

‡ For fish, a piece of dry fish, and for flesh, a piece of skin from an old leather sandal are generally substituted for the sake of convenience. The rice directed to be used on this occasion is the kind called *El Sal* or Hill Rice,

is then made on the grave, with *Pas Pengiri dara* or the wood of five different kinds of trees, the fruit of which is sour to the taste, such as orange trees, lime trees, citron trees, and others of that kind. On this fire is placed an earthen pot containing an egg, and a gentle fire is kept up, till the egg is completely boiled. While this boiling is going on, the Cattadiya lies down on the grave at full length on his back, and pronounces his charm in a low tone a certain number of times, 3, 7, 9, 16, 48, 49, 108, 128, or 133 times, and in some cases so many as 1000 times, each time taking care to throw a small quantity of powdered resin into a pot containing some hot live cinders.* The resin produces a strong-scented thick smoke, with which the Malbulat Tatuwa and the Pidayni Tatuwa are performed. This is done generally as many times as the charm is recited. He then sits up on the grave, and taking into his hand a cock pronounces over it another charm. Next he takes the Kan-ya Nool thread, and, pronouncing a charm over it, makes a knot in it. The charm is recited several times over the thread, and each time a knot is made in it, the firepot being kept smoking, with resin under the thread. Sometimes all this has to be repeated at two succeeding Yamas, after which the charm is considered to be complete. The whole of this ceremony is called *Jeewama*. The charmed thread is brought away, and used for the purpose, and in the way, directed: for instance, if the object be to cure sickness, the thread is tied round the arm, or the neck, or the waist of the sick person; if the charmed substance be not a thread, but something else, as a betel leaf, and if the object of the charm be to gain the affections of a woman, the betel leaf is given to her through some proper agent.

The above is only a general description of a Jeewama ceremony. For each charm has its own particular Jeewama, differing from all

which is considered to be the best; yet in point of practice rice of any kind is used.

* The firepot or the Chafing dish is mentioned by Lane in his *Modern Egyptians*, and seems to be as much in demand among the sorcerers of Egypt, as among the Cattadiyas of Ceylon.

others both in the offerings it requires, and in the time, place, and manner of its performance. However the Kan-ya Nool, altars, flowers, and the smoking firepot, are always required; and graves, generally.

An ordinary *Aaraksa Nool*, that is a charmed thread worn about the person as an amulet against Tanicama, requires no greater Jeewama ceremony than this—the Cattadiya having gone to the back of the house with a Kan-ya Nool, some live cinders in a cocoanut shell or a tile, and a little saffron and resin, pronounces his charm in the usual low muttering tone, all the while perfuming the thread with the resin smoke, and making a few knots in it, equal sometimes to the number of times he pronounces the charm. All this does not take up more than 30 or 40 minutes. But in certain other Jeewamas, such as those relating to many kinds of *Hooniyan* and *Pilli*, whose object is the destruction of some person, these things are done on a greater scale, and are said to be attended with great danger to the lives of those engaged in them.

The danger, it is said, consists in this,—When the Cattadiya is going on with his incantation, but particularly about its conclusion when the virtues of the charm are becoming perfected, demons begin to arrive on the spot, one after another, generally in the disguise of beasts and serpents, such as monkeys, black dogs, elephants, tigers, Cobra-de-Capellos, polongas, and sometimes in the shape of old wrinkled grey headed men and women, with the exception of the last demon who appears like a man. Each of these, as he arrives, must be presented with the particular offering appointed for him, such as an egg, a fowl, some boiled rice, a young king-cocoanut, a few drops of blood, or something else as directed in the charm itself; any mistake or delay in presenting the offering being followed by immediate death or incurable sickness to those engaged in the ceremony. The demons, when they approach the scene, do all they can to frighten away the men, either by felling large trees near the spot, or by surrounding the men with a ring of burning jungle, or by creating a thick darkness, such as Milton speaks of in his *Paradise Lost*, or by uttering loud screams and

howls like the roaring of thunder. All this the demons are said to do, in order to prevent the success of the charm: for if the virtues of the charm were to be perfected by the Jeewama, the demons would be spell-bound to act like slaves in effecting that, which the charm is intended for. Hence their anxiety and efforts to frustrate its success. These efforts, it is said, have generally been successful, and many a story is related of men found 'lying dead on the scene of a Jeewama, and of others, who lived raving maniacs for the rest of their lives, or who died a few days after their attempt to perform the ceremonies, from a delirious fever which no medicine or demon ceremony could cure.

Charms, it is said, do not retain their virtues beyond a certain period; some retaining them only 50 years, while others retain them 100, 300, 700, 900, 1000, 1900, 2700, or 3300 years. Those few alone, of which Brahma himself was the author, retain their efficacy for ever. Besides, the loss of a single letter which belongs to a charm, or the addition of one which does not, or any other alteration, though the smallest possible, is supposed to affect it equally; in this latter case, however, there is said to be a certain method of revising the charm and of restoring its original reading by means of a certain magic table called *Siddhi Chakkray*.

The principal works on the subject of charms are *Narayana*, *Mayrutantria*, *Mantra chinta Mania*, and *Mantra Kakse*, which are all in Sanscrit. Less important works treating both of Demon ceremonies and of charms in general, are *Mantra Mala Teeka*, *Sanka pala Widia*, *Cola Widia*, *Bahirawa Widia*, *Bahirawa Calpe*, *Cuhara Widia*, *Sagal Asna*, *Cumara Widia*, and *Asura Widia*, which are partly in Singhalese and partly in Sanscrit. There are many Cattadiyas now living, who have more or less studied these works, and are celebrated among their countrymen for their professional attainments, among others *Caduru Pokuna*, and *Dandawe Ganitaya* and *Ratuwatte Cattadiya* in the district of Suffragam.

We have translated a few charms for the amusement of the reader; and in doing so, we have selected those, which would be

most intelligible. The following is one which is intended to drive a man mad—

“Oh Brahma, Vishnu and Siva! I make my adoration to you! Oh, come thou, Hanumana! Oh, come, thou god, Hanumanta! Oh, come thou, Madana! Oh, come, thou goddess, Madana! Come thou, Baddracali! Come, thou goddess, Baddracali! Come thou, Curumbara! Come, thou god, Curumbara! Oh, come thou, Maha Sohona! Oh, come, thou god, Maha Sohona! Come thou, Gopolla! Come, thou god, Gopolla! Come thou, Reeri! Come, thou god, Reeri Yakseya! Oh Samayan, come! Oh, come, thou god of Samayan! Come thou, Wata Cumara! Come, thou god, Wata Cumara! Oh, come thou, Calu Yakseya! Come, thou god, Calu Yakseya! Oh Vishnu, come thou! Oh Vishnu's Avatar, come! Come thou, Ayiyanayaka! Come, thou god, Ayiyanayaka! Come from on high! Come from below! Come from all directions! Come from all parts of the universe! Come, all the dewo and all the dewatawas! * Come, all ye demons! Come, all ye demon chiefs! Come, thundering from the sky! Come, making the earth tremble as ye come! Ye demons Encadawara and Malcadawara, all ye dewo and dewatawas, ye male demons and female demons, look at this human being from head to toe! Look at his bones, his sinews, his joints, his neck, his blood, his lungs, his heart and his intestines of 32 cubits in length. Look, look at them! And Oh! receive this human being, as a sacrifice unto you! Take him for yourself! Take him! I dedicate him to you. I dedicate him to you. I dedicate him to you with his dum-mala † incense. Look at him and accept him. Let this be so.”

* *Dewo* are the gods; *Dewatawas* are the inferior classes of gods and the superior classes of demons. But the Cattadiyas often carelessly apply the latter term to inferior demons too. In charms however, flattery being one of the means of drawing the attention of a demon, no distinction is observed in the application of these terms, as is obvious from the above charm.

† The incense offered to demons by the Sorcerers of this country is not frankincense and myrrh, as elsewhere in the East, but a species of very inflammable resin called *dum-mala*, which is obtained from the ground a few feet

Then come the directions for performing the Jeewama, which are as follow—"Make a Mal Bulat Tatuwa and three Pidayni Tatuwas on a grave. Use the Etta Etty, the Seven Curries, blood, boiled rice, opium, three lizard eggs, a cock, seven clusters of Rat Mal flowers, the ashes of burnt hair, and roasted meat for these altars. Make an image of wax, and write on it the name of the person, who is to be injured. Take then seven Kan-ya Nool threads, and pronouncing the charm 108 times, make seven knots in the threads, one in each. Put the image on an Areca flower, the first, which that tree has ever produced, and tie them up together by means of the threads. Then take this away and conceal it in the back roof of the house. The man will be insane from that day. To cure him, remove the image from the roof and throw it into a stream, and the man will recover his reason."

The following is a charm for curing any disease supposed to be caused by the demon Reeri Yakseya:—

"Brahma, Vishnu, and Siva! Adoration be to you! The demon Reeri Yakseya, who resides on the rock Mala Dola Gigeriana in the land of Sayurasa, came into this world from the womb of his mother Laytali by tearing himself through her heart, on Saturday in the month of Nawar, [corresponding to a part of February and part of March.] This demon wears a crown of fire on his head, a cloth of blood below his waist, and another cloth of blood above, thrown across his shoulders. He has the face of a

below the surface, and also from certain trees, which produce gums equally inflammable and also called dummala, of which the *Sal* tree is the principal.

The Ola books of the Singhalese being written with an iron stile, the characters are illegible, but by rubbing on them an oil extracted from dummala, mixed with the ashes of burnt rags, a black colour is imparted to the lines, and so the letters become very legible.

The practice of offering incense to beings considered to be superior to men, whether they are called gods or demons, is one which appears to have prevailed from the earliest times, and its origin would indeed be a very interesting subject of inquiry both in connection with the history of Ceylon Demonism, and in relation to the Jews, with whom it was usual to make an incense offering to Jehovah.

monkey; his feet are of a bloodred colour, and the rest of his person of a golden hue. He brandishes in one hand the Bludgeon, and in the other the Trap of death, by whose apparition he is attended. When he received his wurrun from Iswara, Sekkra, and Brahma, he repaired to a place where three roads met, and standing there, and licking at the same time two pieces of human bones, which he carried in his mouth, his whole person dripping with blood, he clapped his hands and bawled out so dreadful a cry of triumph and defiance, that even the gods of ten thousand worlds were struck with terror and dismay. When the four guardian gods of the world asked, if there was not any one in the universe powerful enough to subdue the demon, they were told that neither Iswara,* nor Brahma, nor Natha, nor Gandharwas, nor Garundas, nor Saman, nor any Sorcerer could do it. Upon this, the great, the glorious, the wonderful Vishnu took a jungle creeper, which grew on the Rock of Blood in Sayurasla Desey, which is situated beyond seven seas and pronounced over it this charm—Oh Brahma, Oh Siva, Oh Vishnu, Oh Walia, come! Come thou, Hanumanta! Come, all ye gods! Come, all ye demons! Come instantly! I bind, I bind. I confine, I confine. Be bound, be bound. Be confined, be confined. Let this be so. By pronouncing these words he bound and subdued the demon Reeri Yakseya. Therefore by the power of Vishnu, and the overthrow he gave thee that day, I compel thee, oh demon Reeri Yakseya, to be bound by my charm. I bind thee. Be thou bound, bound, bound.† I order thee to heal at once this disease, which thou hast brought on this human being. Let this be so.

“This charm is to be pronounced over a thread‡ or some oil,|| afterwards the oil must be rubbed over the person, or the thread must be tied round his arm; and the patient will recover from that instant.”

* *Iswara*, I believe, is another name of Siva.

† This repetition of the same word is characteristic of most charms, especially in that part in which its virtues are supposed to be concentrated.

‡ Whenever *threads* are mentioned in charms or in any thing else relating to Demonism, Kan-ya Nool threads are meant.

|| When *oil* simply is mentioned, it is to be understood of cocoanut oil. But

The following is a charm for curing headache. It is to be pronounced over a little oil, which must be stirred incessantly with a piece of iron all the time that the charm is being pronounced.

"Oh Brahma, Vishnu, and Siva! I make my adoration to you! When Ginires dewatawi (she demon of fire), who resides in Ginires Coville (temple of fire), in the country of Ginires Daysa (land of fire), complained to Mangra Dewiyo of the fire which was burning in her head, he (Mangra Dewiyo) sent for milk from the breasts of the Seven Mothers of milk,* and with it put out the fire which was burning in her head; for which he had received Wurrun from sixty-four different persons. By the power he exercised that day, I do this day command that the headache, which troubles this person, do quit him instantly—do flee, flee this moment."

Although by far the largest majority of charms are either for inflicting or for curing diseases, yet there are many others for various other purposes, and in fact there can hardly be a wish of any kind, be it good or bad, which may not be gratified by charms. Among others, the following is one for inducing demons to throw stones into dwelling houses, so incessantly and so long, as to compel the inmates to desert the house.

"Oh Brahma, Vishnu, and Siva! Adoration be to you! The she-demon Calu Cambanee, who influenced the bile, the she-demon Narasingha, who influenced the wind, and the she-demon Sen

in some cases when it is expressly mentioned, a composition of several kinds of oil, called *Pas Tel* or the Five oils, is used. These five oils generally are Cocoonut oil, Gingelli oil, *Cohomba* oil, *Mee* oil, and Castor oil.

* There is a certain Dana or Almsgiving ceremony called *Kiri Ammawa-runray Dana* or the Alms of the Mothers of Milk, generally observed three months after the birth of a child. Besides other people, who are invited to the house to partake of food or Dana on the occasion, seven women, sometimes seven unmarried girls, named for the time *Kiri ammala* or Mothers of Milk, are made to sit apart from the others, and are treated to a breakfast of boiled rice, plantains, and a sort of jelly called "Milk," made of rice flour, jaggery or country sugar, and the juice of the cocoonut. The dishes of the others, who are treated on the same occasion, are different from these.

Cumari, who influenced the phlegm, in the disease, which afflicted the four great demons, who were the offspring of the great king Carma; the demon Sanni Yakseya, who influenced all the three, the Bile, the Wind, and the Phlegm; the demons, who produce disease by means of the Evil Eye and the Evil Mouth; and the demons and she-demons Takaree, Makaree, Kalaraksee, Yamadoo-tee, Ailakkandi, Mailakkandi, Nanaroopee, Telokadewi, and Oddy Curumbara, these demons and she-demons, who afflict man with 98 diseases, and 99 infirmities, and subject him to the risks of 203 dangers, all you male and female demons, I bind you first by the power of the god Loka Natha; secondly, I bind you by the power of the glorious god Vishnu; thirdly, I bind you by the power of the worldfamous goddess Pattini; fourthly, I bind you by the power of the god Saman; fifthly, I bind you by the power of the god Dewol; sixthly, I bind you by the power of the god Canda Cumara; seventhly, I bind you by the power of Andungini Dewatawa; eighthly, I bind you by the power of King Wissamonny himself; ninthly, I bind you by the power of the Graha gods (the Planet gods); tenthly, I bind you by the power of the eight Guardian gods, who are in charge of the eight points of the sky. I bind you all. I bind you all by the power of all these gods. I do this by the same power which the great Prades Rusia* used. Do, as I do. Stay, where I tell you to stay. Go, where I tell you to go. Eat, burn, destroy, when I command you to eat, burn, and destroy. Let this be so."

The Jeewama of the above—"Put a Champica flower, a flower of the iron wood tree, and a stone on a Mal Bulat Tatuwa, placed on a grave, or at the point of junction of three roads, or near a tree, whose bark has a great deal of sap in it. Then place around the Mal Bulat Tatuwa a little blood, a little milk, a few flowers, and some *porri*,† each kind in a separate leaf. Then put up lights all round; having done this take some resin, and pronounce over it the

* Prades Rusia was the first man, who followed the profession of a Cattadiya.

† *Paddy*, as rice in the husk is called here, being put into a vessel and heated over a fire, splits open into large white flakes, which are called *porri*.

charm (not the above but the one used for consecrating resin), and hold up the smoking fire-pot to the Mal Bulat Tatuwa. Next, pronounce the above charm 108 times. Do this at three several Yamas. Lastly, take away the stone, and bury it in the ground under the stile of the garden fence, or at the back of the house. Then throw a stone at the house; and from that day, that house will be pelted with stones. To put a stop to the pelting remove the buried stone, and throw it into a stream or some other place of water, and the stone-pelting will cease from that day."

Charms may be divided into two great classes, viz., 1st—Those intended to inflict death, disease, or some other inconvenience upon men; 2nd—Those intended to counteract the first, and remove their evil consequences. Under the head of the first class come several departments of charms, chiefly HOONIYAN, ANGAM, and PILLI charms; under the second, BANDANA, DEHENA and a few others. These will be treated of in the succeeding chapter.

CHAPTER V.

HOONIYAN CHARMS.

CODIWINA or HOONIYAN is the name given to evils of whatever kind inflicted by the agency of charms. Hence the charms which cause these have been denominated Hooniyan charms. There are said to be 84000 of these, of every degree of malignity, most of which more or less contribute to bring to an untimely death the man affected by their influence, though that event may be deferred for many years. Some Hooniyan charms have the effect of filling a house or garden with so many demons, that the owner finds it difficult to pass even a single night in the house, but if he take heart to do so, it is most probable that he and his family will fall sick, one after another, as if attacked by some contagious disease: others frighten him by hideous night dreams, or by sudden apparitions, even in broad daylight, of large black dogs trying to bite him, or of ugly monkeys grinning at him,* but who vanish the next moment from his sight.

Whatever may be the nature of the disease brought on a man by Hooniyan charms, that disease always resists every attempt to cure it by medicine, and invariably results in the death of the man, unless other remedies be applied in time, viz., those which charms alone afford. For although there are gods and god-worship (*capuism*), and Buddhistical *Pirit* and *Pirit Nool*,† that hold out to their votaries every protection against demons, and although these gods are beings immeasurably superior to the demons in power,

* These superstitions about demons assuming the disguise of monkeys to frighten men seems to have been current in the time of Shakespeare.

Caliban—"His spirits hear me.....

"Sometimes like apes, that howl and chatter at me—

Tempest Act II. Scene II.

† *Pirit* is a certain Buddhist ceremony performed for the purpose of removing all sorts of demon influence; and *Pirit Nool* is a thread consecrated by that ceremony, and used as an amulet for the same purpose.

yet if a demon bring his malign influence to bear upon a man through the agency of Hooniyan charms, no power on earth below or in the sky above can save him, unless he resort to the very art, which in the hands of his enemies has injured him so much. Generally, if a man often gets sick, especially from rheumatic attacks, and if he frequently feels thirst accompanied by an unusual degree of heat in the blood, especially about the region of the chest, he will attribute it to Hooniyan charms and more so, if he recollects that he has an enemy in one of his neighbours: and even though he has no enemy, yet if his sickness seems to resist the skill of his physician, and if a burning sensation in his body is one effect of his sickness, and if he is often troubled by dreams in which black dogs, monkeys, and horrible looking men try to frighten him, he is sure that his sickness is a Hooniyan. If a man in climbing a tree, or in moving from the top of one tree to that of another on the ropes which connect them together (as is the case with cocoanut trees during the season of distilling Arrack), makes a false step and is thereby precipitated to the ground whereby he dies, the probability is that the calamity will be attributed to a Hooniyan*: and this probability will not be the less strong, because the man may sometimes happen to escape with only a few bruises and fractures; but it will, on the contrary, be much more strengthened by what the man himself relates, which generally amounts to this—that, while he was on the tree, he was thrown down by somebody whom however he did not see, or that he was frightened by some monstrous-looking being, which appeared and disappeared with the rapidity of lightning, or that he suddenly and most unaccountably felt giddy and faint and so lost his footing and fell; all which to the

* About twelve months ago, there was a lawsuit between one of our friends and another man, so they were not on the very best of terms with each other. Before the case was decided, the other man happened to fall from a cocoanut tree and died instantly. It was therefore imputed to a Hooniyan charm practised by our friend. And the two families are now at deadly enmity with each other.

minds of his friends are so many proofs of a Hooniyan cause, although some unfriendly wag of a neighbour might insinuate that the man was tipsy with Toddy rather than affected by a Hooniyan cause at the time. Suppose a man and his wife constantly quarrel and do not like each other's company, especially at the commencement of their matrimonial life, and neither of them can assign any adequate reason for it, then, although the man's friends will say that the woman is wholly to be blamed, and the woman's friends that the man is solely to be blamed, it is most probable however that both these sets of friends in their cooler moments will say that a Hooniyan must be the sole cause of this domestic misery. A young woman is betrothed to a young man, but sometime afterwards the match is broken off through the non-consent, say, of some of the girl's relatives, and she is therefore given in marriage to another young man, and in due course of time she gives birth to a child; if, during the pains of delivery, she suffers much, and is not easily delivered of her burthen, you will then hear but one word whispered in low accents from mouth to mouth among all the relatives and friends assembled there; and that word is Hooniyan. You may see some of these relatives standing in groups of 2 or 3 in the compound or behind the house, engaged in an earnest, anxious, grave, and whispering conversation, others hurrying here and there either in search of a skilful Cattadiya, or in making preparations for performing some special demon ceremony, although similar ceremonies had been performed months before in anticipation of such a calamity, a suspicion of which necessarily arose from the circumstances attending the marriage. Or you may see one Cattadiya, standing near the house, muttering his charms over a small tea-cup containing some cocoanut oil or over a thread; and another standing before the distressed woman, and with an "Arecanut Cutter"* cutting three limes,† at the

* An Arecanut Cutter is an instrument, which is found in every Singhalese house. As its name implies, it is used for cutting Arecanuts preparatory to their being chewed with betel leaves, chunam, and tobacco.

† The cutting of limes on this, and on every other occasion when it is intend-

same time pronouncing some short charms in a voice a little more audible than usual. And after all, if the woman dies, it only confirms the truth of what they had but surmised at first.

In most Hooniyan charms, a small image made of wax or wood, or a figure drawn upon a leaf or something else, supposed to represent the person intended to be injured, is necessary. A few hairs of his head, some chippings of his finger nails, and a thread or two from a cloth worn by him, and sometimes a handful of sand from a place on which he has left his footprint, are also required, when the image is submitted to the Jeewama, especially in Hooni-yans directed against parties intending to marry. Also *Pas Lo* or *five metals*, that is nails made of a composition of five different kinds of metals, generally gold, silver, copper, tin, and lead, are driven into the image at all those points, which represent the joints, the heart, the head, and other important parts of the body. The name of the intended victim is also marked on the image. After the Jeewama, this image is buried in the ground in some suitable place, such as under the stile of the garden fence, or in some other spot, where the intended victim is likely to "*pass over*"* it. This "passing over" is essential to the success of a large majority of Hooniyan charms. After this, the image is either left in the same place, or is taken out and secreted in some other place according to the directions in the charm itself. In the case of some Hooni-yans, which however form but a small minority, this "passing over" is not needed at all, as, for instance, in those intended to produce *impotency* in a man.

To ensure greater certainty of success to a Hooniyan charm, other precautions are also sometimes taken, such as ascertaining from the horoscope of the party the particular season or day or

ed as a part of a demon ceremony, is done in a particular manner; the lime is placed between the two blades of the Arecanut Cutter, where it is held firmly by slightly pressing with the fingers the two ends or handle of the "Cutter," while the charm is being pronounced over it. Then, as the last word or syllable of the charm is being pronounced, and before its sound can have time to die away, the fruit is at once cut in two by a single effort.

* *Panna-wana-wa* is the Singhalese term for this.

hour, in which some planet or planets appear to threaten him with some calamity, and regulating the time of performing the Hooniyan accordingly.

Hooniyan charms are considered to be so powerful, that, even if a person other than the one for whom the charm was intended happen to be the first to "pass over" the buried image, he too is injured in some degree; the diseases produced in such a case being generally sores, boils, and itches on the feet, especially on the soles. A man, who sees a boil on the sole of his foot, and knows that he has not been treading on any jungle thorns, immediately suspects that he must have been "passing over" a buried Hooniyan charm, intended either for himself, or for somebody else; and so the Cat-tadiya and his *Hooniyan kapeema* ceremony are soon put in requisition, together with the assistance of the physician, the Capua, the Astrologer, the Balicaraya, the Buddhist priest and the Sooth-sayer; who, each in his own way, contribute to the desired result; for the creed of a Singhalese is, not to wait for a cure from one source alone, but to avail himself of all within his reach, although the art of Sorcery is positive in its dogma, that an evil caused by that art can be remedied by it alone, and by none other.

The following are the names of a few Hooniyan charms, considered to be unfailing in their effects, together with a brief description of the nature of these effects.

1. *Marulu Pennuma*.—Causes madness—burning heat every where in the body—frequent deprivation of the senses—running into words and streams—shouting, weeping, using violent and abusive language—paroxysms of rage—fainting fits—eventual death.
2. *Dala Reeri Watey*.—Causes the demon to be always in the company of the man, which is a source of perpetual disease of every kind which at last results in death.
3. *Reeri Cuppey*.—Sickness till death—the demon's influence never leaves the man till after death.
4. *Maha Sohon Gini Maruluwa*.—Lays desolate whole villages, depopulating them by sickness or death.

5. *Mayga Patala Oddi Deheney*.—The man vomits blood—falls down senseless—in a short time dies.
6. *Bamba Dristia*.—The demon Reeri Yakseya shews himself to the man in the disguise of Brahma, several times in a day, which leads to sickness and death.
7. *Calu Cumara Murtuwa*.—Swoons and fits of insanity—discharge of blood in the case of females—dancing and uttering *hoo* cries—sudden death.
8. *Sanni Calu Cumara Murtuwa*.—Madness.
9. *Reeri Yak Murtuwa*.—During the wedding procession the bride will become mad and the demon Reeri Yakseya will at the same time strike the bridegroom's head with his knuckles.
10. *Wada Yak Murtuwa*.—The wife gets mad—demons take possession of the house—sickness and death.
11. *Madena Cumara Murtuwa*.—Madness.
12. *Sanni Daepaney*.—Continual disturbance, noise, and apparitions of demons within the precincts of the family residence—the house becomes uninhabitable, shrieks, screams, and horrible cries are heard frequently at night.
13. *Sohon Gini Bandenay*.—Insanity and delirious fever—rheumatic attacks—pains in all the joints—paralysis—death at the end of three months, if not cured sooner. (*This is intended for married couples.*)
14. *Madena Sohon Bandenay*.—Quarrelling—hating each other—insanity—sores and boils at the joints—paralytic attacks of rheumatism—divers diseases. (*Intended against married couples.*)
15. *Gadewara Iripenneema*.—Madness—running into woods, graveyards, and streams—shouting—dancing—extreme heat in the blood—speedy death.
16. *Golu Keelay*.—Dumbness.
17. *Madena Sangilla Tatuwa*.—Cough and consumption—itching pain over the skin—insanity.

18. *Wandi Bandu Jeevama*.—A man cannot remain in his house—he must run away from it.
19. *Ratnimiti Well Penneema*.—Death in seven days.
20. *Wijja Paluwa*.—A man forgets all that he knew of any science or art.
21. *Kamuruwa*.—If you pronounce the charm over some water, and sprinkle it on a person's hand, the latter will fall down on the ground.
22. *Reeri Kamuruwa*.—The same effects as the above, with this addition, that the man who falls will bleed through the nose.
23. *Oddi Reeri Dæhenay*.—Fever—paralysis—rheumatic pains—sores and boils—death in three years.
24. *Cal-lu Carpuwa*.—Immediate death.
25. *Jala Rama Bandenay*.—Rheumatic attacks—death within three months.

The following is the Hooniyan charm called Cadewara Iripeneema (No. 15 in the above list.)

“Adored be thou, Oh Buddha! The she-demons Cadawara Reeri Yaksenec, Billey Reeri Yaksenee, Calu Candi Yaksenee, Marana Keela Yaksenee, Samayan Cadawara Reeri Yaksenee, and Calu Roopa Yaksenee, who all sprang into being from the blood, which spouted up into the air from the heart of queen Seetapatee of the city Seetapatee Nuvera, once upon a time rushed into Bangala (Bengal) and thence to Nuvera Ellia, where they rested on the rock Gala Tala (Pedro Talla Galla.) Each wore around her neck a garland of flowers, a chain of gold, and a chain of silver. They then sent forth a deadly ball of fire and smoke to Ramapura, and another to prince Rama, by which both that prince and the prince Sumana Disti Cumara were affected with demon-influence. Next they looked down upon the rest of the world of human beings, and took possession of 1000 children, 1000 women, and 1000 men, making these creatures tremble, and cry, and shout, and rave, and die. These she-demons I bind by the power of the king Wissamonny. Let the she-demons Muni Cadawara Reeri Yaksanee,

Yamacali Yaksenee, Raticami Yaksenee, and Sanni Cami Yaksenee, come hither. Come instantly. Come, thundering from the sky. Make the sky and the earth roar and reel, as ye come. The she-demons Cadawara Reeri Yaksenee and Muni Billey Yaksenee with others once went to the city Capila, and began to devour the citizens; whereupon the king Wissamonny and the king of the gods, binding them with chains of fire and human bones, checked their ferocity and frightened them exceedingly. Therefore by the power of these gods, I command you, oh she-demons, to look here. I command you to come directly to me without looking anywhere else. I bow down to thee, Oh Buddha! The she-demons Lay Cadawara Yaksenee, Reeri Cadawara Yaksenee, and Aawey Cadawara Yaksenee once went to the mountain Nawasiagiri Parwatte, where they devoured the heads of nine hundred princes, and killed the great prince Cewulia Cumara, whose blood they drank. When the son of king Wijeyo was playing in his royal father's flower garden, Aaweysa Cadawara Reeri Yaksenee struck him with her necklace of flowers, which hurled him many thousand fathoms high into the air. She once went to the rock Maha Lay Parwatte, but the great demon chief Malla told her to descend to the earth inhabited by men, and to feed on such as she liked. Oh Aaweysa Cadawara Reeri Yaksenee, I call upon thee to listen to what thy priest tells thee. Demon, thy own priest calls upon thee. I beg thee to attend to what I tell thee, and not to any thing else, which any other priest may tell thee. Oh Aaweysa Cadawara Reeri Yaksenee, oh great she-demon, I call upon thee this day to be bound by my charm. I call upon thee to accept an offering, which I make to thee and thy sisters. I call upon thee by the power of all the gods. Therefore, come here. Look here and come soon. I call upon thee, and command thee by the power of Vishnu, to cast thy influence upon this human being, and to take him wholly to thyself. I beg thee to protect me. I call upon thee to tell thee, that from this day, and this hour, and this minute this human sacrifice, which I dedicate to thee, is wholly thine. The Cattadiyas are thy obedient slaves. Therefore protect me, but take this

human being as an offering acceptable to thee. Take him. Take him this instant as an offering made by thy servant. Oh she-demon, oh my sister, eat him. Eat his flesh and drink his blood. Eat his bones, and muscles, and nerves. Drink his heart's blood and suck his marrow. Eat his liver and lungs and entrails. Look at him from head to toe, and cover him this instant with thy influence. I command thee this day, oh Aaweysa Cadawara Reeri Yaksanee, who wast born from three drops of blood, to suck the blood out of this human being. I give him over to thee. Take him. I ask thee and all other she-demons to afflict him with heat, fever, and pain in all the 800 joints and 900 nerves of his body, and in the 300,000,000 pores of his skin. Remain thou with him, till I come back to thee. I tell thee, listen not to any other Cattadiya. By Wissamonny's power I bind thee to do this. I bind thee. I have bound thee. Let this be so."

The Jeewama of the above—"Make three *Pidayni Tatu* (altars) and divide each *Tatuwa* into four compartments. Place in each of these compartments boiled rice of a yellow colour, some of a white colour, and some of a black colour; also place on any of the *Tatu* some milk in two separate leaves, some blood in two separate leaves, five kinds of fried meat, an arrow, and a cock. Surround all these with three turns of a *Kan-ya Nool* thread. Then placing one of the *Tatu* to the east of you, and the other two at your feet, pronounce the charm 133 times over a *Kan-ya Nool* thread and a cluster of *Rat Mal* flowers, which you hold in your hand.* You will then see three apparitions, but, without getting frightened by them, bind them by your charm. Then take away the thread and the flowers, and get them *passed over*: after which, keep them carefully secured in a box. This Jeewama must be performed on a grave during three *lamas* of a Sunday. The man will get mad in three days."

* The *dummala* incense, although not mentioned above, must also be used on this and on all similar occasions. It is omitted here, only because it is too well known as a *sine qua non* of every demon ceremony to require express mention.

The Jeewama of *Sohon Gini Bandenay* (No. 13 in the above list)—“Near a tree, the bark of which has much sap in it, draw on the ground two figures representing the man and his wife, with a piece of charcoal obtained from a place where a human corpse had been buried. Write the names of the parties on the breasts of these figures with the same piece of charcoal. Write also on each of the figures the letters *a. e. u.* Then pronounce the charm over a steel nail, and drive the nail into those parts of the figures which represent the private parts. Pronounce the charm again over 16 nails made of *Pas lo*, and drive them into those parts of the figures which represent the joints. Remove then the earth on which the figures were drawn, and bury it in a grave a few inches below the surface, and make a fire over it with *Pas Pengiri* (the wood of five kinds of trees the fruit of which is sour to the taste:) Keep up this fire for sometime. For offerings, put on an altar some blood, some Rat Mal flowers, a roasted egg, and some boiled rice, each in a separate leaf. All this must be done on a Sunday. The husband and wife will fall sick, become insane, have paralysis in their legs, quarrel and fight with each other, and die at the end of three months, if remedies are not applied in time. The remedy is this—dig a hole in the ground where a human corpse has been burnt. Throw in it nine kinds of flowers and some boiled rice, each folded in 9 separate leaves. Put on an altar close by 9 leaves containing the juice of Rat Mal flowers, and 9 containing boiled rice, and 8 limes. Repeat then these charms (not given here), and taking the limes to the sick people, cut them, pronouncing over them the seven charms *Hanama Wettu Alagu*. The sick people will recover.”

The Jeewama of *Madena Sohon Bandenay* (No. 14)—“Draw the figure of a man on a tiger’s skin, and the figure of a woman on a deer skin. Write the names of the man and his wife on the breasts of the respective figures. Then put upon the figures a *Divi Caduru* leaf,* a piece of charcoal obtained from a funeral

* *Divi Caduru* is a tree which grows to a considerable height. Its leaves are about a foot long, and two and a half or three inches broad, very thick,

pile, and seven grains of unboiled rice. Fold these in the skins, and tie the two skins together with seven turns of a Kan-ya Nool thread. Before you use the thread for this purpose, repeat over it this charm 49 times, taking care to make a knot every seventh time. Then take 9 thorns from Pas Pengiri trees, and pronouncing the charm 9 times over them drive them into the skins. Make also an altar, and place upon it Rat Mal flowers, milk, porri, and sandal wood, each in a separate leaf, place these at the four corners of the altar, and the skins in the middle. Then perfume them with the smoke of resin, and pronounce the charm 7 times. All this must be done on a Sunday during the morning Yama. After this take away the skins and strike with them the stone, which is opposite to the door of the house. The man and his wife will become insane, and quarrel with each other, and die in a short time."

Every Hooniyan, that produces sickness, ends in death, unless it is prevented in time by charms; and no other remedy but charms can effect a cure, whatever the nature of the disease may be. The longer the Hooniyan influence remains on a man, the less chance there is of its removal, probably because the demon acquires a sort of prescriptive right over his victim, until he bring the man to death in his own time, that is within the time assigned in the charm. Hence, in the mind of a Singhalese, suspicion is always awake and ready to discover a Hooniyan cause in the various misfortunes, which he may meet with in the ordinary course of nature, in the form of disease and accidents. And hence also it is, that he so often has recourse to charms and demon ceremonies, even when he is in the enjoyment of perfectly good health, merely because he wants to ease his mind, which otherwise would be made very unhappy by a doubt, whether a Hooniyan influence may not then be upon him, although as yet there does not appear even to himself any thing, which he can consider to be a sign of it.

and of a dark green colour. When bent, the leaf breaks and exudes a thick white sap considered to be poisonous. The fruit when ripe is of a beautiful red colour, and is very tempting to the sight, from which circumstance probably it is, that it has sometimes been called *Eve's Apple*.

ANGAM CHARMS.

There is another class of charms, which, though intended to injure others like Hooniyan, have yet been called by a different name, and are supposed to have been originated by a different Irshi. While Hooniyans are supposed to affect a man at different intervals, varying from a day to 30 or 40 years from the time of the Jeewama, and to cause death generally by slow degrees, preceded by a variety of diseases, of which insanity, paralysis in the limbs, and extreme heat in the region of the chest are the most common; these are supposed to be more speedy in their effects, death taking place invariably within seven hours, without any previous indication of disease other than a throwing up of blood through the nose and mouth. These charms are called ANGAMS, of which there are on^l

32. The following are their names:—

- | | |
|----------------------|---------------------|
| 1 Udatringey Angam | 17 Narapura Induwa |
| 2 Hasta Angam | 18 Narapura Inchia |
| 3 Suruttu Angam | 19 Naraporottuwa |
| 4 Talpat Angam | 20 Widurucodi Angam |
| 5 Neecha Cula Angam | 21 Widuru Maraney |
| 6 Rodi Angam | 22 Geri Angam |
| 7 Caturu Angam | 23 Hasti Angam |
| 8 Leynsu Angam | 24 Cula Angam |
| 9 Tadicara Angam | 25 Sunaka Angam |
| 10 Choragata Angam | 26 Taruka Angam |
| 11 Reeri Angam | 27 Yakse Angam |
| 12 Hanuma Angam | 28 Wata Angam |
| 13 Heywa Yakse Angam | 29 Curumbera Angam |
| 14 Hena Rawana Angam | 30 Raja Angam |
| 15 Maha Sohon Angam | 31 Dewa Angam |
| 16 Mudukiru Angam | 32 Neela Angam |

These Angams are made use of in the following manner. After the jeewama, the substance subjected to that ceremony, whether it be a flower, a thread, an image, a stick, a handkerchief, a finger ring, or a young cocoanut leaflet, is sometimes (1) buried in the ground at some place, which the intended victim may happen to

"pass over" as in Hooniyan ; or (2) the operator may keep it in his hand and blow upon it, so as to make the breath fall upon him, or (3) he may touch his person with it still holding it in his hand, or (4) he may throw it into his face, or (5) he may fan him with it, or (6) he may make him touch it, or (7) he may leave it at some particular place, where he cannot but take it when he sees it, or (8) he may stretch out his hand towards him, or (9) he may keep it in his hand, and only look at his face ; which of these is to be done, depends upon the nature of the particular Angam. In almost all these cases, the victim is supposed to fall down suddenly in a state of insensibility and to bleed, profusely from the nose and mouth, and, if remedies are not applied within seven hours, death is said to be the result.

Udatringey Angam (No. 1 in the List,) is to be used against a man who happens to be standing on any thing higher than the ground, as for instance on a tree, for it is supposed that none of the other Angams can produce any effect on him, so long as he does not touch the ground with his feet. It is also thought that those sailing on water can be affected only by this, but on this point the scientific in these matters do not seem to be agreed.

In the next, No. 2, the charm is pronounced over the right hand which then, being extended towards any one, is supposed to make him fall, bleeding from his nose and mouth, and death ensues at the end of seven hours.

In No. 3, a quantity of *Rat Mal* flowers, over which the charm has been duly pronounced at the Jcewama, are rolled up with tobacco into a cigar, which is smoked, so as to let the smoke be blown by the wind towards another. The same consequences follow as in the 1st.

In No. 4, an Ola being charmed is rolled up in the form of a *Talpotta* or native Ola letter, * and is sent to the party marked

* *Talpotta* is the leaf of the Palmyra, as *Talapotta* is of the Talipot. The leaf of the Palmyra was, a few years back, the "Note" and "Letter" paper of the Natives; and it is still so generally throughout the Island. The leaf of the Talipot is seldom used for this purpose, but is reserved for making books.

for destruction, who, on breaking open or rather unloosing the bands of what appears to him to be a letter, falls down senseless.

If a man however be fortified by charms against Angams and other agents of demoniac power, he can be affected only by the Angam called *Neecha Cula Angam*, (No. 5), which can break through all such defences, and affect the man as easily as if he had never been protected by any charms whatever.

If you tell a Cattadiya that his science of charms is nothing but an absurd ridiculous fiction, calculated to delude only the most ignorant and credulous; that it can do nothing to those who do not believe in it, and if you ask him why it can not injure an Englishman, although the latter courts and challenges a trial, he will tell you, if you are a Singhalese, (but if you are an Englishman, he will give you a very different reason), that, though a demon revels in blood and human carcasses, yet he possesses certain ideas of cleanliness and decency, and that therefore he is unwilling to affect with his influence an Englishman, who does not cleanse his person with water after the discharge of the bodily functions; he will tell you indeed that there is *one low filthy demon*, who, being indifferent to dirt, does influence even an Englishman, *when forced to it* by the charm called *Rodi Angam*, (No. 6); but that in the Jeewama of this Angam, a green leaf of the *Alu Kesel** plantain tree, used by a *Rodia* (a man of the lowest caste in the Island) to put his meals on, is necessary; and that it is extremely difficult to get this, as no *Rodia* will leave it behind him after he has taken his meals on it, and will not part with it to any but one of his own caste.

If sticks or clubs, submitted to the Jeewama of *Tadicara Angam* (No. 9), are left on roads and other places frequented by people, any person passing by and seeing them will be irresistibly compelled to take them up, and use them in assaulting every one he may happen to see, and at last turn them against himself.

* *Alu Kesel* literally means *Ash Plantain*; it is so called from its fruit being covered with something similar to ashes.

The following is the charm *Neela Angam* (No. 32):—

“Oh Brahma, Vishnu, and Siva, may you be adored! Oh demon of blood, receive this human sacrifice, which I make to thee. Accept it instantly. Look at it with thy thousand eyes. Oh Brahma, Vishnu, and Siva, may you be adored! Stop ye, Pilliran and Neeliran. Wissamonny's power is great. There is not a demon, who does not feel his power. Stop thou, Caluga Pullay! Vishnu is great. His authority prevails over all demons. Stop thou, Elendri Dewi! Stop ye all! I make this sacrifice to you. I dedicate this human being to you. Blood of a delicious taste, heart, lungs, liver, and marrow, all delicious, are yours. I deliver him to you. Take charge of him. He is yours. Thou, Reeri Yaksanee, look at him instantly, and take him as an offering acceptable to thee. Take him immediately. Throw him down. Oh Brahma, Vishnu, and Siva, adoration be to you! The powers which originated from queen Yasodara, and the powers belonging to Vishnu, as they now prevail at the temple of the Cannibal demons, and who once destroyed the prince Wisamatoma—by these powers I deliver this being to thy charge, Oh Siddhi Maha Sohon dewatawa, and to thy charge, thou son of Gajacumbacari. By those powers I command, that he, who crosses this stile before my return hither, be taken charge of by Billey Gopolu Yaksanee. Let the dewatawa [Maha Sohona] take charge of him, as his. Let Billey dewatawa of the South take charge of him, as his. Let Dalla Seyna, chief of demons, take charge of him, as his. Take him. Thou Siddhi Maha Sohon dewatawa, look at him and take him. Throw him down. Throw him. Do it. Let this be so.”

The Jeewama of the above—“Make a Mal Bulat Tatuwa on a grave, or at a place where three paths meet, and put on it some sandal wood dissolved in water, a few Rat Mal, Idda Mal, and Jessamine flowers, each kind in a separate leaf. Make a Pidayni Tatuwa* and put upon it a human bone, some porri, a little blood,

* The difference between a Mal Bulat Tatuwa and a Pidayni Tatuwa is, that on the former rice and other eatables are not offered, while on the latter they are, with or without flowers and perfumes.

and the fang of a Cobra de Capello, each in separate leaves, together with a young king cocoanut cut open at one end without spilling its water. Then surround the whole with a Kan-ya Nool thread, so as to include within the ring the Mal Bulat Tatuwa, Pidayni Tatuwa, and yourself. Lie down on your back with your head towards the north. Place one of the Tatus on your right and the other on your left, and the fire pot and resin near your right foot. Repeat then the charm 108 times, each time smoking the two Tatus with the resin. Do this during the midnight Yama of a Sunday. After this, put the sandal wood powder carefully into a little box, and pronouncing over it the charm three times, shut the lid with your right hand, while you support the box on the back of your left hand. Then take this away, and rub some of the sandal powder on any of the cross sticks of the fence stile with the middle finger of your right hand; every one, who attempts to get over that stile during the first seven hours, commencing from the time you first rubbed the sandal on it, will fall down senseless and bleeding, and, if not cured immediately, will die in seven hours."

Angams and Wedding processions are so intimately connected with each other in the mind of a Singhalese, that, if a bridegroom or his bride happen to feel a little unwell while on their way to be married, it will most probably be attributed to an Angam. During these processions, that is, when the bridegroom goes to the house of the bride, or when he returns to his own accompanied by her and all their relatives, it sometimes happens, that either he or she, and sometimes both, get hysterical and fall into swoons which last about a quarter of an hour. This is most probably owing to their having, for the best part of the day, been obliged to remain overloaded with an amount of clothing,* to which they (especially the

* The ordinary dress of a man of the middle classes consists only of a *Saron* or four yards of white cloth, wrapped round his person so as to cover it from the waist to a little below the knee. When a man has occasion to go beyond the precincts of his village, this dress is a little improved upon; he puts on a jacket and sometimes a shirt and wears sandals on his feet, he adorns his head too with a large comb, which is worn in different fashions by different castes.

man) had never been accustomed; combined with the heat, noise, excitement, and their own consciousness of being for the time the "observed of all observers." Hysterics or any sudden sickness on such occasions is always attributed to an Angam caused by some unfriendly person among the company. The Cattadiya, who often forms one of the company to be ready on such an emergency to render his services, does his part on such an occasion, and of course the patient generally recovers under his management, as much to the glory and honour of the profession as to his own personal benefit. I recollect several instances of this kind, which have occurred in my own presence, among others, the following:—

About 19 years ago, when I was a lad of 15, I was on my way to school with three or four school fellows, when we heard the usual accompaniment of a Wedding Procession, viz., the sound of drums and of brass cymbals, mingled with the loud voices of three or four singing men all chanting together in a sort of chorus. We all stopped to see the procession, which was slowly moving on towards us at some distance in our rear; and as their way lay in the same direction and on the same road as ours, we gladly kept them company, keeping as near as possible to the tom-tom players and the dancing boys, who interested us much more than anybody else in the procession, the bride and bridegroom included. Immediately behind us were some 10 or 15 people, and next to them came the bridegroom. He was dressed, as is usual on such an occasion, in the style of a Modliar, and was attended on his right and left by his two "friends," men nearly of the same stature and dressed in the same style as* himself. Then came some more people, and behind them the bride and another woman in a bullock *hackery*. Scarcely ten minutes had elapsed from the time we joined them, when we heard the cry *apoyi* (alas), the usual expression of distress. I turned round, and saw the bridegroom with closed eyes and drops of perspiration pouring down his face in the

* Instead of men of the same height as the bridegroom sometimes two little boys are substituted, which custom however prevails only in and near the larger towns.

arms of three or four people, who were supporting him from falling down, and apparently senseless. His great velvet coat was now removed, and the shirt collar opened to give him the benefit of air. In another moment a man was seen pronouncing in an inaudible voice (the motion of the lips alone could be seen) his charms, first over a lock of hair of the sick man, which he formed into a knot after his mutterings were concluded, and then over a cup of water. In 5 or 6 minutes more, some of the charmed water was sprinkled over the man's face, and some poured down his throat. He almost immediately recovered, and the procession again moved on. When the incantations were over, I heard the Cattadiya say, with an air of confidence and triumph. "Now, don't fear, he will be all right soon," and sure enough he was, which even then, young as I was, I thought was more owing to the refreshing coolness of the water he drank, than to any supernatural virtues imparted to it by the incantations. Several members of the procession, especially the nearest relatives of the bridegroom, gave vent to their feelings of resentment in dark, mysterious hints, expressed in obscure and sententious language, such as "Very well" with a peculiar shake of the head, "Well, let us see," "You can see," "We are also still living," and other similar expressions, quite intelligible to a Singhalese, and which boded no good to the culprit, who had brought this Angam on the bridegroom.

We can adduce instances like this in great numbers; but the above will suffice to give an idea of a Wedding procession afflicted by what is supposed to be an Angam charm.

In 99 cases out of a hundred, it is the bride, and not the bridegroom, who displays these symptoms of what is supposed to be Angam influence.

Whether a Cattadiya forms one of the procession or not, certain precautions are always taken against the bridegroom or the bride falling under the influence of an Angam. These precautions consist in pronouncing charms over one end of the handkerchief which they carry in their hands, and then tying up that end into a knot. Sometimes other amulets called *Yantra* are worn about their persons.

There are three other kinds of charms, called respectively KALAN, CULAMBU, and SERRA, intended for the same purpose, and used nearly in the same manner as Angams, but slightly differing from them in certain respects. This difference is said to consist in this, viz., that, while Angams can only affect men, Kalang, Culambu, and Serra are powerful enough to affect demons too, although in their case death does not result, as in the case of men. These are said to be used sometimes in cases of demoniac possession, when it is found difficult to exorcise the demon by ordinary charms. The exact number of these has not been ascertained. We give below the names of some of them.

Calang.

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|------------------------|--|---------------------|
| 1. Vishnu Calang | | 4. Pattini Calang |
| 2. Canda Cumara Calang | | 5. Dewol Calang |
| 3. Dedimunda Calang | | 6. Narapura Calang. |

Culambu.

- | | | |
|-------------------------|--|--------------------|
| 1. Vishnu Culambu | | 4. Pattini Culambu |
| 2. Canda Cumara Culambu | | 5. Dewol Culambu |
| 3. Dedi Munda Culambu | | |

Serra.

- | | | |
|-----------------------|--|------------------------|
| 1. Vishnu Serra | | 4. Pattini Serra |
| 2. Canda Cumara Serra | | 5. Dewol Serra |
| 3. Dedi Munda Serra | | 6. Wayissrawana Serra. |

The Jeewama of these three classes of charms is supposed to be attended with greater danger to those engaged in it, than of any other class of charms yet mentioned, and it is pretended that on that account they are seldom or never resorted to.

PILLI CHARMS.

We now come to that, which is considered to be the highest and most important class of charms, which is said to exhibit the extraordinary powers of the art of Sorcery in the most unequivocal manner. We mean *Pilli*. In the case of the other classes of

charms already noticed, although the effects produced by them are brought about by demons, yet these demons themselves, never appear visibly to men even in disguise, except at the Jeewama ceremony of some of them. But the Pilli charms are considered to be so singularly powerful, that the demons assume some visible shape, while executing the duty assigned them by the charm. Besides, the effects of a Pilli charm are said to be instantaneous, almost simultaneous with the conclusion of the Jeewama. In the case of Hooniyan (a very few excepted), several months may elapse before the charm begins to take effect, and even then it takes a considerable time to bring the man to his grave. In Angams there is an interval of seven hours between the moment of death and the time, when the charm first takes effect. But in Pilli, death is the only effect, and that almost simultaneous with the Jeewama. Again, both in Hooniyans and Angams, even after they have taken effect, there is still a chance of a cure at any time before the man breathes his last; but the moment a Pilli charm takes effect, there is an end of every hope of escape, even though the actual moment of death may be an hour or two later. If a man however be a sorcerer himself, and, *before* the charm has taken effect on him, is able to ascertain that a Pilli is directed against him, he can, if he is acquainted with the necessary counter charms, ward off the danger, provided he immediately does what is necessary. There are eighteen different Pillis, of which Cumara Pilli is the most popular. We give below the names of these 18. They are as follows:—

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|----------------------|------------------------|
| 1. Reeri Pilli | 10. Maha Sohon Pilli |
| 2. Naga Pilli | 11. Oddi Pilli |
| 3. Cumara Pilli | 12. Debara Pilli |
| 4. Coli Pilli | 13. Bambara Pilli |
| 5. Kan-ya Pilli | 14. Widiga Pilli |
| 6. Kana Mediri Pilli | 15. Singha Pilli |
| 7. Garunda Pilli | 16. Gaja Pilli |
| 8. Curumini Pilli | 17. Gini Pilli |
| 9. Mala Pilli | 18. Neecha Cula Pilli. |

In each of these a particular demon is supposed to go to the intended victim, disguised in some particular form. In the first he is said to disguise himself as a fair looking young man; in the second, as a Cobra de Capello; in the third, as a boy; in the fourth, as a hen; in the fifth, as a little girl; in the sixth, as a firefly; in the seventh, as a peacock; in the eighth, as a beetle; in the ninth, as an old man; in the tenth, as a wild hog; in the eleventh, as an old woman; in the twelfth, as a hornet; in the thirteenth, as a bee; in the fourteenth, as a Malabar man; in the fifteenth, as a lion; in the sixteenth, as an elephant; in the seventeenth, as a ball of fire; and in the eighteenth, as a dog.

Soon after the approach of the demon, the man is said suddenly to drop down dead, or to vomit blood first and die immediately afterwards. In some Pillis the demon uses violence, and either stabs the man, or strangles him to death. In the preparation of Cumara Pilli, the corpse of a male infant, the firstborn of his mother, is essential. This is first submitted to a sort of embalming process, and then having been dried by the heat of a fire made with sandal and Pas Pengiri wood, is locked up in a box made of *Cohomba* or Banyan wood, and placed in some spot unfrequented by women, so as to be safe from the pollution of *Kili* or Uncleanness.* At the Jeewama, two knives are placed in its right and left hands, and the charm is then pronounced over it, during the three Yamas of a Sunday, on a grave not more than three days old. Of course, offerings are made to the demons, as usual. It is supposed that

* The *Uncleanness*, or as it is called in Singhalese *Kili*, is a sort of imaginary pollution anxiously avoided in every thing relating to Demon Worship. The principal occasions or causes of uncleanness are the death of a human being, the menstrual discharge in women, the flesh of certain animals such as pigs, peacocks, monkeys, and the fishes *Magura* and *Ingura*, and the birth of a child. In the case of death, the uncleanness is supposed to last for three months together; and it extends its mysterious influence not only in and near the dead body or the house where the man died, but to a distance of "seven gardens" [about a $\frac{1}{4}$ or $\frac{1}{2}$ of a mile] from that house. The uncleanness arising from death is the most malignant, and is supposed to come upon a person, even when he passes by the house of a deceased person. The principal consequence

demons then come in great numbers to the scene, endeavouring in every possible manner to frighten away the men, who however take care before the commencement of the ceremony to fortify themselves by charms and other amulets against these attacks. When the charm is perfected, the mummy becomes animated, and stands up. Then, certain other charms being pronounced over it, the name of the intended victim written on an ola is tied round its neck or its wrist; it then flies through the air like lightning to the man, who is to be destroyed. If the latter happen to be himself a man well learned in charms of this description, and if he recognize the disguised demon instantly, he will be able by means of certain other charms to send back the demon, who, when so sent, will and must kill the person, who first roused him at the Jeewama, no charm nor amulet of any kind being of any avail against him on this occasion. But if the former fail to pronounce his charm, either from not knowing one, or through fright, or from not suspecting a Pilli demon in the animal before him, it will be all over with him in a short time, no charms or any other demon ceremonies whatever helping him in the least, after the Pilli has once taken effect, that effect being generally immediate death.

If you ask a Cattadiya or any other Singhalese, who is at all conversant with these matters, whether these Pilli charms are actually put in practice now, and whether they are really followed by the wonderful results ascribed to them, he will first consider you, if a Singhalese, to be a fellow spoiled by contamination with Englishmen or by your English education, and then tell you that

of exposing oneself to the influence of this Uncleaness, is sickness, and in the case of a man, who is already suffering from some sickness, the consequence will be to aggravate the disease. A man bitten by a mad dog, if exposed accidentally to this influence within three months, is supposed to get hydrophobia, and die most miserably. Hence this Uncleaness is greatly dreaded by the people, and none but the very nearest relatives will enter the garden of a house in which a person has died, the more distant relatives remaining outside the garden fence.

at present the science is on the decline, that now there are few or none skilful enough to be able to perform those charms without danger to themselves, and that therefore instances of Pilli charms successfully performed in these degenerate days, are not so general as those of Hooniyan charms, but that the science itself is as true, as that Buddha was the greatest being that ever was born in the world. He will confirm this statement by regaling you with a hundred anecdotes, how such and such a Pilli had succeeded at such and such a place, with all the interesting particulars connected with them. If you shew any symptoms of scepticism about the accuracy of his marvellous accounts, he will endeavour to remove all your doubts and scruples, by giving you the benefit of his own experience of a certain Pilli charm, which actually killed, or was very nearly killing, an acquaintance or relative of his.

The following is an anecdote of this kind, which we give in the words of the narrator :—

“Well, Sir,” said he, “you must freely pardon me, when I tell you that young men—I beg your pardon again and again, Sir, for saying so—know very little about these matters. You think—pray, don’t be angry with me for saying so—that all that is great and wonderful is peculiar to the European. You have been taught to read English books and to imbibe from them notions, which militate both against the faith of our forefathers, and against the illustrious sciences they cultivated. This unnatural conduct has in some instances been pursued so far, as even to make some of our young men cut their hair and put on trowsers. Long hair and the *Condey*,* which have so long been the pride and honourable badges of our nation, are now despised by some of these young men, as if they were marks of degradation. Instead of combs, they now wear English *Piriwehi*† on their heads. But alas! there is

* *Condey* is the hair tied up into a knot behind the head.

† *Piriwehi* is a basket made of cocoanut leaflets for some temporary purpose, and it is sometimes used derisively as a contemptuous nickname for a cap or hat.

no help, no remedy for all this. Well, Sir, you speak of the omnipotence of English science as being able to send news by an iron rod thousands of miles in a few minutes, to make carriages loaded with 70 or 100 cart-loads of goods move at the rate of 30 or 40 miles an hour merely by the agency of fire and smoke, without the help of bullocks or horses. You speak of English medicine as being superior to our medicine. But do you know, Sir, that none of these sciences or arts originally belonged to the Englishman himself. They all belonged formerly to Brahmins, and the English or some other Europeans have somehow or other met with their books; and, because they are men of sense and thought, they have been able to apply the rules laid down in those books to something practical, by which they may advance their interests. The Brahmins may not perhaps have those books with them now; but even if they have, they neither possess the opportunities, nor the means, nor even the energy and grasp of mind, necessary to derive any practical benefit from them, like the English." He went on in this manner for a full hour, and then continued, "To remove then every doubt from your mind respecting Pilli, I will tell you what happened once under my own eye. One day about 25 years ago, my eldest brother had a quarrel about some charm-books with a native of the Matura district, who was then a guest at the house of a neighbour. Of course, after the quarrel, which was confined only to words, we thought no more of it. About 12 o'clock the following night, there came into the Verandah of my brother's house, where I happened to be that night, a hen with a large brood of chickens. I was awake, though my brother was fast asleep. Of course to my mind there was nothing extraordinary in the matter, but the next moment my brother awoke, exclaiming in a very loud voice 'Chee! Chee,!' and then told me in* a hurried manner to bring him a few grains of rice. Though I was surprised both by his exclamation and by his excited manner, I obeyed and immedi-

* *Chee* is an Interjection expressive of disgust or contempt, and is nearly equivalent to the English *Pshaw*.

ately brought him a handful of rice from a Chatty* in the kitchen opposite, wondering all the while what my brother was going to do. He took the rice into his hand, and muttering a charm over it threw it to the hen, which during this time, which was not more than 4 or 5 minutes altogether, was moving round and round my brother's bed. The hen first fluttered its wings, and then very quickly picked up the grains and went away, all the while croaking and cackling in a peculiar way. My brother then shewed me a small piece of flesh looking like the heart of a fowl, still dripping with blood, which, he said, fell on his breast and roused him from sleep; this was the *Coli Pilli* (No. 4 in the list); and he congratulated himself on his narrow escape, and on his success in turning back the Pilli to the very man, who had sent it to him. Well, Sir, the next morning we heard that the Matura man had died during the night, Well, now, what say you to that?" Knowing very well that the greatest miracle, that could be performed in these modern times, would be to convince by reasoning an uneducated old Singhalese of the absurdity of any of his opinions, we contented ourselves with quietly remarking, "that it appeared to us, that, without the agency of a Pilli or any other charm, it was quite possible that a hen and its chickens should come into an open Verandah, also carrying with it a piece of flesh picked up somewhere; that it was equally possible that the hen should, while moving about the bed, drop the piece of flesh on the man sleeping on it; and that it was not at all miraculous that a neighbour, with whom your brother may have had a quarrel lately, should die by some natural means the same night." On this, the old man looked daggers at us, but suppressing his rage he replied, "but I was wide awake, and saw the hen from the first moment she came into the Verandah to the moment of her leaving it, and during all that time I did not see her getting on the bed or dropping a piece of flesh on my brother's person." "Could not the hen have come

* *Chatty* is the name given to any earthen vessel of a moderate size used as cooking utensil,

into the Verandah," said we, "sometime before you awoke, and have left the flesh on your brother's person without either of you being aware of it at the time; and could not the hen then have returned to the Verandah a second time, the time that you say you saw her coming in." "Nonsense, that was not possible," said he, "for the moment the piece of flesh fell on my brother's person, he called out, as I said before; and it was the fall of the lump of flesh that roused him. Sir, I am sorry you should thus cavil at things which our forefathers believed, and which we old folks have ourselves found to be as true now, as they were in the days of the Irshis." The old man seemed very excited, and the more untenable any of his arguments appeared even to himself, the more dogmatic and wrathful he got. When any of his statements or arguments appeared to admit of explanation on ordinary reasonable grounds, he was sure to oppose it by advancing a fact or two, for which, we are quite sure, he was more beholden to his imagination and invention than to his memory. This old man is a respectable man in his own way, has had all the advantages of education according to the native system, and is a type of a large class of the Singhalese. What those say or think, who are still less enlightened, and who have not had the same "advantages of education," the reader may easily imagine.

During a previous part of our conversation on the same subject, he told us another anecdote of the same kind, which he had *heard* from a "trustworthy" person. "Some 25 or 30 years ago," said he, "there was a man named Abileenu, a boutique-keeper in the town of Kandy. Among other things exposed for sale in his boutique, there were some green *Aanamalu* plantains.* Another man named Bayi Appoo came to this boutique one day, and wish-

* *Aanamalu* is a kind of plantain very common in Ceylon; the fruit is longer than in any other species, and is used by the Singhalese in curries. All other kinds of plantain, when quite ripe, acquire a reddish colour, especially in their outer coverings, but *Aanamalu* alone always retains, even when ripe, the same green colour, that it had before it had become ripe.

ing to buy some of the plantains enquired their price; on being told that eight were sold for a *pice*,* he offered to buy twelve for a *pice*, which so irritated Abileenu, that he abused the other in very indecent language, using among other expressions this—"send your mother to me with a bag to fetch plantains at twelve for a pice." Well, Bayi Appoo, who had only done what any other man would have done when he wanted to buy any article from a boutique, was very much provoked by this language, which he had not deserved; therefore when he heard the expression "Send your mother to me with a bag to fetch plantains at twelve for a pice," he rushed towards the other intending to box his ears, but suddenly checking himself he replied "very well, then I will send her to you to-night," and he went away. That night about 12 o'clock there came to Abileenu's boutique an old gray-haired woman. How she got in after the doors had been fast locked, was more than Abileenu's people could say. But there she was, sitting on a bag and looking steadfastly with glowing fiery eyes at the sleeping Abileenu. In a very short time Abileenu was heard to utter a loud, shrill scream, and the next morning after daylight when the other people of the boutique looked at Abileenu, they found him a cold corpse. One of these boutique people himself told me all this."

About eight years ago, the death of a young woman from the bite of a Cobra in a village not far from Caltura was attributed to a Pilli; to prove that it was so, her relatives argued that, although death may follow the bite of a Cobra without there being any Pilli in the matter, yet in this particular instance the snake, which could have bitten many other people who were more in its way, purposely avoided them all; and that, although many attempted to drive it away from the neighbourhood of the house, yet it did not only not leave the premises, but ran through the midst of the other people, until it approached the young woman, and fastened its fatal fangs in her.

* A *pice* is three-eighths of a penny.

Some five or six years ago, a man was killed by a wild hog, while he was sitting near his own door in a distant part of Hewagam Corle; and because this happened in broad daylight at his own house, it was attributed to a Pilli caused by an enemy with the assistance of some Cattadiya.

JEEWANG, BANDENA, AND DEHENA CHARMS.

JEEWANG is the name of a particular class of charms, whose object is to "bind" any demon in a certain manner to the will of a man, so as to make him an obedient slave to the latter, whether he wishes him to inflict sickness or to perform ordinary domestic work. In all other charms a demon has only to execute a particular duty on one particular occasion or during a certain length of time, and, when that is done, he is free; but in Jeewang Charms the demon becomes a perpetual slave, and ceases to be a free agent, as far as the man, who has bound him, is concerned. The following are the names of a few of these charms:—

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|---------------------|-----------------------------|
| 1. Aacora Jeewama | 6. Saraspattee Jeewama |
| 2. Mohanee Jeewama | 7. Aananda Bahirawa Jeewama |
| 3. Irala Jeewama | 8. Maha Bahirawa Jeewama |
| 4. Oddiya Jeewama | 9. Patthracali Jeewama |
| 5. Bahirawa Jeewama | 10. Hanuma Jeewama |

A demon, who is under the influence of these charms, is supposed to be always in the company of the man, never being able to leave him for a moment, or to disobey him in any thing, until the death of the latter dissolve the bond. He travels with the man, sits wherever he sits, waits near his bed when he sleeps, and is his constant companion. He does every thing his master commands, whether it be the infliction of death, or drawing water from wells, or repairing the garden fence, or removing heavy stones which had resisted the united exertions of hundreds of men, or felling large trees, or doing any thing else desired by his master. A man, who

has a demon under his control in this manner, is therefore supposed to be a dangerous neighbour, for his power is considered to be such, that, even when he speaks to or looks at another angrily, the latter is supposed to fall sick. Such a man is supposed to have a very disagreeable exterior, seldom combing his hair or washing his person, and looking generally sulky and stern; ungracious in his manner, soon put out of temper, and avoiding pork and other things considered to be unclean. He is also scrupulous in avoiding houses or other places contaminated by any Uncleaness.

This sort of close connection with a demon is however considered to be very dangerous, in as much as the demon, though paying an unwilling and forced obedience to the man, is yet always watching for an opportunity of destroying him, and of obtaining his own release. Such opportunities, it is said, he will easily meet with, unless the man be always on his guard, by fortifying himself with those means of defence which other charms afford, and by living agreeably to certain rules laid down for those who retain demons in their service. Hence these charms are never tried in these days, although many men in bye-gone times are said to have used them successfully. If you challenge a Singhalese to prove any of the absurd things he so confidently relates, and which, if true, must from their very nature be susceptible of proof, he will always appeal to the experience of the past ages, and declare that, 30 or 40 years ago, there were many men well skilled in these difficult and important classes of charms.

In the second class of charms, namely those intended to cure diseases, or to secure one from falling sick from the influence of demons and charms, there is a great variety, of which the principal are BANDENA and DEHENA. Bandena is a term, which simply means "binding" or a "bond," and although many of the Hooniyan and other charms are also sometimes called by the same name, yet it properly belongs only to those, by which diseases brought on by demons are cured. The number of these charms is very great, and we give below the names of a few:—

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| 1. Maha Seyiyadu Bandena | 13. Cal-lu Bandena |
| 2. Demalla Seyiyadu Bandena | 14. Agni Rama Serra Bandena |
| 3. Raja Gingili Bandena | 15. Mahammadu Bandena |
| 4. Demalla Gingili Bandena | 16. Seyiyadu Bandena |
| 5. Cadiramala Bandena | 17. Subu Cama Bandena |
| 6. Lanka Bandena | 18. Garukee Bandena |
| 7. Wahalla Bandena | 19. Brahma Bandena |
| 8. Canda Cumara Bandena | 20. Wilocha Bandena |
| 9. Maha Dewa Bandena | 21. Mulu Sanni Bandena |
| 10. Hanuma Bandena | 22. Dewa Sanni Bandena |
| 11. Seema Bandena | 23. Rawura Rama Bandena |
| 12. Rooban Cala Bandena | |

DEHENAS are less powerful than Bandenas, but are still more numerous than either the Bandenas or any other class of Charms. They are made use of in curing slight diseases, and in removing in time any Tanicama influence from a man. Each Dehena consists of seven classes or divisions. The following are the names of a few of these charms.

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| 1. Diagat Dehena | 5. Attrottra Dehena |
| 2. Ginigat Dehena | 6. Randancy Dehena |
| 3. Sunakat Dehena | 7. Visnu Dehena |
| 4. Canda Cumara Dehena | 8. Hena Wali Dehena |

When you try to convince a Demon-worshipper of the absurdity of his belief in charms and other Demon Ceremonies, the greatest difficulty you meet with is not so much any captious or cavilling arguments in defence of his faith and practice, as two other insuperable obstacles, which render all your arguments perfectly useless. One is a sort of mental apathy, an unenquiring, contented, and lethargic state of mind, satisfied with what is, and incurious or indifferent to learn any thing new—a state of mind, in which the man sometimes mechanically acquiesces in all that you say, and admits the force and truth of your arguments, without however his reason being at all convinced or his feelings affected. The

other obstacle is, if possible, still more insurmountable, in as much as when you think you have nearly convinced him, and that you are in a fair way of converting him to the side of reason and truth, you are at once stopped by an argument, which he throws in your face, and which certainly you cannot answer,—an appeal to his own experience of what he has “seen with his own eyes,” and what he is certain cannot be otherwise than as he thinks it is. He will tell you at the conclusion of your lecture, “Sir, all this may be true, indeed *very* true, *but* for what I have seen with these eyes of mine.” If you ask him what those things may be which he has seen with “his own eyes,” he will mention to you several instances of men, women, and children cured of sundry dangerous diseases by means of Charms and Demon Ceremonies, or of others who were suddenly struck down with disease by demon influence, and whom no medicine could cure until the Cattadiya performed a certain ceremony. If you try to argue with him on the possibility of any of these things happening in the ordinary course of nature without the agency of any demon or charm, he will give you his reasons against such a belief. He will say “Oh I have seen it with these two eyes of mine, and I know very well that it is so. It can’t be otherwise. If my eyes and ears do not deceive me in other things of my daily life, why should they do so in this. Chance cannot do these things, nor the ordinary course of nature. If demons and demon-sickness, and demon-ceremonies be mere fictions, I should be more glad of it than you, because it would save my poor earnings for other purposes; but that they are not fictions, I have often found to my cost. Only the other day Sanchy Hamy, Tamby Appoo’s wife, fell sick; and who cured her? To be sure, the Cattadiya. And why didn’t Juanis Wederalla (physician) cure her, although he exhausted all his skill and art during four or five weeks? Abanchy Appoo practised Hooniyan spells on my uncle last year; and my uncle fell sick about 5 months afterwards. Could the Wederalla cure him? Did he cure him? Or, did any other demon ceremony cure him until the proper one, namely *Hooniyan Kepeema*, was performed. Didn’t my uncle get better

immediately after this ceremony? Didn't Abanchy Appoo himself tell us afterwards that he had practised Hooniyan spells on my uncle?" The more you reason with him, the more unanswerable does he become, in as much as he believes in "his own eyes," "his own ears," and "his own judgment," much more than he can do in yours. Really, credulity and its parent, ignorance, are demons too powerful to be overcome by the mere charm of reason unassisted by the Jeewama of education.

Another difficulty, is a sort of simulating hypocrisy, which a demon worshipper assumes before you, if you are an Englishman. He agrees with all that you say, and condemns the system of demon-worship as a ridiculous absurdity, and while you are congratulating yourself in the idea that you have succeeded in convincing a couple of honest, sensible men of the propriety of abjuring demon-worship, they go away laughing at your own ignorance and simplicity, and at the same time charitably pitying you for being a Christian, for they are sure that, the moment you leave this world, you will go to the worst of all hells, the *Lokanantarika Narakaya*.

CHAPTER VI.

DEMON POSSESSION.

Where the belief in demoniac agency, even in matters of a trivial character, is so intense and universal, such a thing as demon possession, which was believed in even in more civilized countries till very lately, cannot be expected to be unknown. Hence, we believe, no Englishman will be surprised, when we say that there is scarcely a single village in the Island, in which there are not to be found at least half a dozen women, who are subject, at different intervals and during a considerable portion of their lives, to this influence, which, if it once comes upon a woman, will, it is said, last through the whole of her life, displaying itself now and then in active operation according to circumstances, unless removed by suitable means. These circumstances are generally the presence of the woman at the performance of any demon ceremony, or in the immediate neighbourhood of one, though performed at another's house; or if she happens to roast eggs, or meat, or to eat them roasted; or if she passes by a grave, not more than a day old, on a Saturday or Wednesday; or if she is present at the ceremony of reciting certain sermons of Buddha against demons called *Pirit*, especially of the last portion of these called *Aatanati Soottra*. In the case of some women, the demon influence is always ready to shew itself even on less important occasions, as for instance when they make *porri*; or when they go abroad on a Saturday or a Wednesday, especially during a Yama; or when they smell the smoke of *Dummala* resin; or when they hear the sound of a *Yak berray* (a drum used in demon ceremonies); and on other occasions equally trifling. Men are very seldom subject to this influence, and even of women it is generally the younger portion, who seem to have an attraction for the demons. This influence sometimes shews itself suddenly without there being any perceptible immediate cause for it.

The symptoms of demon possession vary at different times even in the same woman. In some cases she begins by complaining of

weakness and faintness, accompanied sometimes by a sort of involuntary tremor in her limbs and shoulders. She then sinks into a state of insensibility, as in a swoon, but continues ever and anon to gnash and grind her teeth, and now and then opens her eyes, and looks at the bystanders with a fierce angry stare, rolling the eyeballs so as to conceal the iris as much as possible, and to display only the whites of the eyes. Some women do not fall into swoons at all, but, get into a most excited state of frenzy, and shout and howl in the most remarkable manner, the *Hoo* sound being the most prominent, sometimes mentioning also the names of a demon or two, and screaming out that the demon would not be satisfied, unless an offering were made to him. Some attempt to run about. Some rush into the Dancing Ring, if a demon ceremony is taking place at the time, and wresting from the Cattadiya's hands the burning torch, dance away in the most violent manner. On these occasions the Cattadiya performs his incantations over the woman, and she recovers. If she is asked afterwards, whether she had any consciousness of what she said and did during her "madness," she of course says that she had not. During the frenzy she sometimes, but not often, uses very indecent language, although at all other times in her life she has never been heard to use, even by way of a joke among friends of her own sex, any expression unwarranted by good manners and the rules of decency and morality.

There is one woman that we know, who is subject to "demon possession" in a peculiar manner. She is a *Pattini Hamy* (priestess of the goddess *Pattini Dewiyo*), and wife of a *Capua* (priest of the gods.) Whenever this *Capua* happens to be engaged in any ceremony peculiar to the worship of the gods, his wife the *Pattini Hamy*, who is at home and at a distance from the scene of the ceremony, gets herself into this peculiar condition about 3 or 4 o'clock in the morning, at which time the *Capua* is engaged in a particularly important part of his ceremony. She does not shout nor attempt to run away like many of those already mentioned, but falls into a sort of partial swoon, during which, at short intervals of time, she moves her head from side to side very rapidly, mutter-

ing at the same time, or seeming to mutter, something quite inaudible. In this state she continues for about a quarter of an hour, and then falls into a sleep, which continues for nearly another quarter of an hour.

In the removal of this influence from a woman, mere incantations are supposed to be effectual no further, than in obtaining a momentary cure only; but when such incantations do not succeed even so far as this, a certain ceremony called *Pralaye Kireema* is performed. This consists in repeating certain charms over the woman, or more generally over a small quantity of water which is afterwards sprinkled over her; the immediate effect of this is to increase her frenzy to such a degree, that she pants and foams at the mouth, throwing her arms here and there in a most excited manner. The Cattadiya then speaks to her thus—"If it be true that demons must obey king Wissamonny, if it be true that Wissamonny's power is great; if it be true that the authority of Wissamonny, of the gods, and of Buddha still prevails in the world, then I command thee, demon, in the name of Buddha, his priests, and his doctrines, to declare, who thou art, and why thou afflictest this human creature in this manner." Upon this, the woman becomes, if possible, still more frantic and "mad," and mentions the name of some demon, such as Calu Yakseya or Reeri Yakseya, and adds, "I want an offering of a human sacrifice; I will not leave her without having one." The offering is then promised by the recitation of a charm, and the Cattadiya having taken a little water in the palm of his hand, and having pronounced a charm over it, throws it over her face, on which she recovers in 5 or 6 minutes more. The promised offering—a cock being substituted for the human sacrifice—is also given by the performance of a certain appropriate demon ceremony in 3 or 4 weeks' time or sometimes sooner. If, after this the woman again shews symptoms of demon possession, the demon is "bound and nailed" to a tree. This business is performed thus—a nail made of *Pas lo*, having been submitted to the necessary Jeewama, is driven into the trunk of a large living tree. A Kan-ya Nool thread, also charmed and subjected to the same Jeewama, coloured

yellow with saffron, and knotted during the Jeewama, is coiled round the nail, the Cattadiya the whole time muttering charms. The demon is supposed by this means to be "bound and nailed." Sometimes, instead of nailing the demon to a tree, he is "imprisoned" in a small box made of lead, which is then thrown into the sea or a river. If neither of these avail, the last resource is to go to the temple called *Gala Cappu Dewale* at Alut Nuvera. What takes place there we have already described in a previous chapter. There the exorcism is supposed to be complete. But some women even after this last exorcism, get a relapse which then is considered to be incurable.

Demon possession is however not confined to Buddhists; women of the Roman Catholic faith are equally subject to it. When a Roman Catholic is suffering under demon possession, the exorcism is performed by the *Annevy*, a native officer of the Roman Catholic Church, or, if he fails by the Roman Catholic priest himself. On these occasions the cross and the images of the Saints being shewn to the woman, she is asked what they are. At this question some women begin to tremble, and try to avoid looking at them. By and bye by threats and prayers she is brought both to look at them, and to acknowledge what they are. The Lord's Prayer and the Prayer to the Virgin Mary are then read over her, each seven times; after this, the charm called *Rattu Mandiram*, or binding charm, is written on a piece of paper, which, having been folded up into a small bundle and sprinkled with Holy Water, is suspended from the neck of the woman; and the same charm is again pronounced over her. Some frankincense is then burnt and its smoke held under her face. The Annevy then addresses her in nearly these terms—"Leave this woman and go thy way. I charge thee, demon, in the name of the Father, the Son, and the Holy Ghost, in the name of the Virgin Mary, and of all the Saints. Leave her this instant, or thou shalt be punished severely." Sometimes the woman says, "No, I won't leave her." On one occasion about two years ago, a woman, being asked during the exorcism why the demon would not quit her, replied, "because she is the most beautiful

woman in the village." At this stage of the business the woman is struck across her back with the tail of a Skate fish, over which the aforesaid Kattu mandiram charm had previously been pronounced; and if the demon still resist, the beating is repeated. After seven or eight blows the demon is overpowered, and the woman regains her senses.

It is said that with whatever strength of arm the fish tail or the cane be used, it will leave no marks of blows on the woman's back, and that, even if there happen to be any, these will entirely disappear in a few minutes, if the case be one of real demon possession. As we ourselves however have never had the good fortune to examine the back of a lady after such an operation, we cannot give the reader the benefit of our own evidence on the matter; we do indeed know one case, in which a very sensible husband, on seeing his wife beginning to shew symptoms of demon possession, immediately seized *Ilapota* or the housebrush,* and with it gave her right and left 20 or 30 smart blows, loudly exclaiming while doing so, "Is there a greater demon here than myself? I will teach thee, demon, who I am." In this case we saw on her back the marks of the blows as distinct and clear as possible. When we mentioned this to some of the bystanders as contradicting the opinion, which they all held on the subject, they told us, "Oh, but these will disappear in a few minutes. We know it very well. We have always found it so. Indeed it cannot be otherwise, unless the lady be shamming possession." Some of the more ingenious but equally orthodox of the party remarked that the person, who inflicted the

* A large number of the strong, wiry midribs or central nerves of the leaflets of a frond of cocoanut leaves, or of Areca leaves, being separated from the other parts of the leaflets, are tied up together into a bundle with a coir yarn at their thicker ends, and this is called *Ilapota*. It is used in the native houses for sweeping the floor, which is always done by the women. Men may use other sorts of brooms or brushes for the same purpose, but will never use this, as it is considered too low and mean a thing for a man to handle. The greatest disgrace that one man can bring on another is to strike him with an *Ilapota*, though it be but a gentle and single blow.

blows in this case, being but an ordinary man and not a Capua, and no charms or invocations being made to any demons or gods for assistance, the marks of the blows might or might not remain, without in either case compromising the correctness of the doctrine.

The following is the charm *Kattu Mandiram* used by the Annevy in the exorcism of demons.

“Oh God! May my head, neck, and throat be under the protection of the Father, the Son, and the Holy Ghost! May they be under the protection of the powerful Commander, the Archangel St. Michael and his sword! May my right shoulder be under the protection of the Archangel Gabriel and his sword! May my left shoulder be under the protection of the Archangel Raphael and his sword! May my breast and back be under the protection of all the Saints! May my navel be under the protection of the twelve Apostles! May my private parts be under the protection of the 11,000 virgins! May my feet, legs, the soles of my feet, and the 20 fingers and toes with their nails be under the protection of all the Saints! I have taken God to be my protection. I have brought the Ten Commandments to my mind. In the name of the Father, the Son, and the Holy Ghost, who sit on a throne of glory resplendent with the effulgence of starry gems, in the Holy Name of the Divine Mother, who obeys the Divine Will, I expel all inimical demons, who come from the East, the West, the North, and the South; demons who come from hell beneath the earth, from the five points of the sky, and the sixteen points of the world. I bind all poisonous creatures, be they beasts, birds, or fishes; be they those, that creep upon their bellies, or that move on their legs, or that fly through the air by their wings. I bind elephants, horses, bears, lions, tigers, and all other animals, that may be dangerous. I bind all these, so that Angam, Pilli, Hooniyan, the dangers of *passing over*, and all the demons, preteyas, and the diseases caused by these, may break, break, flee, flee,* and be expelled again and

* Repetition of the same word, especially words like those in the text, is a very common practice in charms, because such repetition is supposed to increase the force and efficacy of a charm.

again. I bind by the divine power of the Cross. I bind by the power of the five divine wounds. I bind by the authority of the Angels. I bind so as to render the bond indissoluble. By the divine power of the Cross. Amen, Jesu."

This remarkable phenomenon in the conduct of thousands of Singhalese women throughout the Island can not, we believe, be wholly explained away by the supposition, that *all* these women are only humbugging every body by shamming madness, merely for the unreasonable pleasure of putting themselves in a state of frantic excitement or of assumed insensibility; an explanation the more unsatisfactory, when it is considered that this peculiarity is often found even in respectable old ladies verging upon 60 and 70—mothers of large families—very respectable, sober, honest, modest characters—who, so far from wishing to simulate madness or demon possession, have always appeared to be quite incapable of such wilful folly. Further, we have often had ample opportunities of minutely observing every thing said and done by one or two such persons when under "possession," and although on such occasions we were very anxious to convince all around us that all this was nothing but shamming, or at best the effects of an excited and morbid imagination, we yet never failed to perceive much, that could not be reconciled with any idea of imposture, and however much we endeavoured to believe in their being counterfeit, we never succeeded in fully convincing our reason.

We must however state here in justice to these old ladies, that their symptoms of possession were not exactly like those we have generally described above; they did not call upon demons, nor shout and cry, but simply sank down on the ground as in a fit of insensibility, and then continued, now and then, to tremble very violently, gnashing their teeth and rolling their eyeballs. In this state they generally remain about three quarters of an hour, and then sit up as if awaking from a sleep. For nearly a day after this they complain of weakness, and after that are as well as ever and about their household duties as usual. In other respects they

do not seem to be suffering from any disease, but on the contrary are in the enjoyment of good health.

Many of the so-called demon possessions are without doubt mere shams, grown perhaps fashionable among a certain class of ignorant coquettish young women; but some, forming of course a small minority, do not, we are inclined to believe, admit of this explanation, if we can place any reliance on our own senses and judgment. Whether or not real demon possessions, such as those mentioned in the New Testament, do take place in these days too, we do not know; but if, as we think, they do not, this remarkable phenomenon can be explained only by attributing it to involuntary Mesmerism and what has been called the Cataleptic trance. But the wonder is that it should be so frequent and common in this Island, in so much as to exceed in the number of occasions and the number of persons affected, all the demoniac possessions or what were so called, which have ever been recorded as having occurred in all other parts of the world put together, from the beginning of the Christian era down to this day. We do not know what are the causes which induce the mesmeric state in a person; but if an excited imagination, overwrought feelings of superstitious fear, and an intense fervid belief in the existence and the attributes of demons, combined with very weak, credulous, timid minds, can do it, then all these may be found in a high degree in a large majority of Singhalese females.

However, whatever may be the cause, whether it be mesmeric agency, or mere shamming, still the fact is remarkable in either case. For, if Mesmerism or the Cataleptic trance, be the cause, why or how it should be found in such active operation in so many instances in this Island during every year, would be an interesting subject of inquiry, nor on the other hand can the other imputed cause (if cause it be in all those instances), viz., a morbid propensity, which leads women to counterfeit demon possession, appear to be a matter less remarkable, in as much as it shews the low state of education which exists among the Singhalese.

CHAPTER VII.

DREADFUL CONSEQUENCES OF A BELIEF IN DEMON INFLUENCE.

The reader, who has had the patience to follow us thus far, will, we believe, have his mind impressed with one principal idea, viz., that credulity and superstitious fear exercise so powerful an influence over an uneducated Singhalese, as to blind his reason entirely, the moment his mind reverts to demons or to any thing relating to them. Without such an hypothesis, it is difficult to believe that there are men now living, who honestly and sincerely say and believe that they have actually seen demons, and have thereby fallen sick, from which they recovered only by the aid of charms and demon-ceremonies, and that by similar means it is in the power of any man at any time to inflict disease or death or some other misfortune on another. The account we have given of these spells, and of the wonderful virtues believed by the Singhalese to be inherent in them will, we believe, only raise a smile of contempt and pity in an Englishman's face; but if the Englishman knew to what deplorable results this belief often leads, his look of contempt would be changed to one of horror.

In many of the inland villages of this Island factions, quarrels, bloodshed, and crime have often been the consequences of this belief in charms, especially in Hooniyan charms. One family living at bitter enmity with another, with all their respective relatives and friends ranged on either side and each trying to injure the other in every possible way, by perjury, litigation, theft, and assault, turning peaceful villages into scenes of misery, and harmless peasants into ruthless murderers, and thereby perpetuating the feud from one generation to another, are not things of rare occurrence; and all this, either because a young man of one family happened on one occasion to prepare Hooniyan charms against a young woman of another family, because he could not get her to marry him; or because a man fell sick soon after an unfriendly neighbour had been seen to bury a charmed image under his garden gate, or

for some other similar reason. Among many instances of this kind which have come under our own notice, we will give here one or two for the benefit of the reader, from which it will appear that, if the power and influence of demons are to be perceived anywhere in these Hooniyan matters, it must be in the miseries brought on many an honest and happy family by their credulity.

In the district of Caltura in the Western Province of the Island, there lived some years ago a man, we will call Hendrick Appoo, with his family consisting of his wife, three sons, and one daughter. The sons were grown up men, married and having children. The daughter was the youngest and still unmarried. Hendrick Appoo was considered by his fellow villagers to be a rich man, that is, he had some 15 or 20 head of cattle, and about 6 or 7 acres of land scattered here and there in the village in small pieces of a rood or two each; and he had too his own paddyfield and sweet potatoe and betel plantations with 50 or 60 cocoanut trees and 7 or 8 jack trees: it was also supposed that he had in cash about 2 or 3 hundred Rixdollars (£15 or £22 10s.) His father had been a Widhane Aratchy, and so he was a village aristocrat. In short, he was a "Country gentleman." He had a neighbour we shall call Harmanis Appoo, also well thought of by his neighbours as a man well to do in the world. This man had only two children, both unmarried, young men of good character. As he and Hendrick Appoo were men in the same rank of life, and especially as they both happened to be nearly equal to each other in the respectability of their pedigrees (an essential point in the matrimonial arrangements of the Singhalese,) it was proposed and agreed between them, that the eldest son of the one should marry the daughter of the other. The proposal met with the approbation of nearly all the members of both the families; and so both the families became very friendly and attached to each other, assisting each other in various small matters, and in short living on the most intimate and happy terms with each other, as is usual on the proposal, and before the consummation, of a marriage between any two families. Of course the two young persons, who were most interested in the matter,

were not consulted, for they had no consent to give or withhold; such things being always managed for them by their parents. But sometime afterwards Aberan Appoo, a maternal ucle of the girl, and a man who was most scrupulously punctilious in matters of family pedigrees, returned from Saffragam where he had been trading for 4 or 5 months, and now for the first time hearing of the intended marriage determined to frustrate it, because he found a flaw in the pedigree of Harmanis Appoo, viz., that the father of his grandmother had been married to the descendant of a bastard slave. This in Aberan Appoo's opinion was an insuperable obstacle to the marriage, and so he set himself to work upon the family pride of his brother-in-law and his sister, in which he succeeded so well, that the match was soon broken off, and all intercourse between the two families ceased. Harmanis Appoo taking this as a mortal and unpardonable affront resolved to have his revenge. So he went to a Cattadiya in the Southern Province, and got him to prepare a Hooniyan charm against the young woman, and returning home, quietly waited for the result, of which he had not the slightest doubt. Curiously enough, just two months after this, the young woman died from the effects of a fever, which she had contracted through exposure to bad weather. Old Harmanis chuckling at this and too vain to hold his tongue confided to one or two of his confidential friends, how he had taken his revenge on Hendrick. Hendrick himself had heard before this of the other's visit to the Southern Province, but had never learned the purpose of the journey. As usual with prudent parents especially when a marriage proposal breaks off, he had taken every possible precaution, by means of charms and other amulets, to secure his daughter from the dangers arising from Hooniyan and other demon-influences; but when he heard, the day after the funeral of his child, of what Harmanis had been boasting privately to his friends, it confirmed him in his previous suspicions, and roused all the evil nature in him. These suspicions were still further confirmed by the discovery of a small wooden image buried under one of the front steps of his Verandah. So, a few days afterwards, he and his three sons

with two others, hired with drams of arrack for the occasion, quietly repaired in the dark to Harmanis' house, and severely assaulted him, his wife, his sons, and all others who were in his house. The next day they went before a Magistrate and swore an affidavit, that he (Hendrick Appoo) and his sons, while returning home one night from Morottoo with a large sum of money, had been waylaid by Harmanis Appoo and his sons with 5 or 6 other men, who assaulted them and robbed them of their money. Harmanis also swore an affidavit, stating in it the actual truth, with the addition of a robbery and burglary committed on his property. Each was supported by false evidence, and both the complaints having been investigated by the Magistrate, both were dismissed by him, as neither appeared to him to be true. A few weeks after this, Harmanis with a party of his friends repaired to his enemy's house, and assaulted him and all his people with clubs, knives and rice-pounders (long wooden pestles), and many on both sides were severely wounded. The matter was tried before the Supreme Court, but the jury acquitted the accused. Then for a period of nearly four years the two families were engaged in a series of civil lawsuits arising out of certain bonds, in all of which judgment was given against Hendrick—bonds, which came into existence only after the rupture between the two families, Hendrick having never borrowed a farthing from the other on a bond or without a bond. And yet the deeds purported to have been duly executed before a notary! Before execution was granted in the last of these cases, the two sons of Harmanis were found one evening lying dead in a neighbouring rice field, with marks of violence on them: and although every possible exertion was made by those in authority to discover the murderers, no trace of truthful evidence could be had, and although a dozen relatives of the deceased swore to its being the work of Hendrick's sons, there did not appear any trustworthy evidence whatever against any one. The case was however tried upon the evidence of these relatives, but the jury at once acquitted the prisoners, Hendrick himself and his sons. In a few weeks afterwards every thing belonging to Hendrick was sold by

the Fiscal to satisfy the execution in the civil suits mentioned above, and as there still remained a large balance due, Hendrick was incarcerated in a debtor's prison. Harmanis lost both his sons, and got a considerable sum of money recovered upon his bonds, but did not live long enough to enjoy it, as in about a year's time he was poisoned, and died a miserable death. The suspected culprits were not brought to punishment, as there was not a tittle of legal evidence against them. Thus these two families, who had lived comfortably and respectably in their quiet village for a long time, were ruined ; and other villagers, who had taken part in their quarrels, did not fare better. Certainly a Hooniyan Charm, viewed in this light, must appear to be a thing of greater malignity, than the Cattadiya and his books represent it to be in its direct consequences.

The following case is not less characteristic. It happened in a village not very far from Colombo. Andris had a lawsuit with Siman Nydey respecting a small piece of land, not worth more than £2 or £3, and judgment was pronounced in favour of Siman. Andris, resolving upon revenge, had recourse to witchcraft, and a Hooniyan being prepared, the image was buried at night in the yard of Siman Nydey's house, opposite to the front door. Unfortunately for Andris, he was detected in the very act, and was seized by the inmates of the house, who headed by Siman, joined in giving him a good thrashing. Not content however with this they cut off a bunch of plantains from a tree close by, and placed it beside Andris, who lay on the ground, bound hand and foot and smarting from the blows he had received. The Police Widhane was then sent for, and on his arrival Siman charged Andris with intruding into his dwelling garden at night and stealing plantains from it. All Singhalese know well that Englishmen never punish people for practising Hooniyan or any other sort of witchcraft, and hence this fictitious charge of theft. The Magistrate tried the case, and the man being found guilty was sentenced to a month's imprisonment with hard labour. Before he could return home from the jail, his enemy Siman, wishing to pay him in kind, consulted a Cattadiya,

and got a Hooniyan ceremony performed against him. On his return from the jail, the first thing Andris heard was a rumour of Siman's having been seen going one night towards a graveyard in company with another man, who carried with him a cock concealed under his Saron cloth, together with some live coals in a broken chatty. Of course Andris immediately understood what it meant, and perhaps thinking within himself that "the best of all charms is a club-charm" (a popular Singhalese saying), the next evening about the time that Siman, who was a toddy drawer, generally returned home after drawing Toddy in the neighbouring hamlet, he shouldered his Mamottie (*Anglice* hoe) and walked along the path, by which he knew the other would come. When he saw Siman approach, he concealed himself behind a bush, and, as he passed, with a single blow of the Mamottie, struck him to the ground. The unfortunate man's skull was completely fractured, and he lived only 3 days. Andris was tried before the Supreme Court, and being found guilty, expiated his crime on the gallows. Even after this the two families had many quarrels and lawsuits, but none productive of consequences so serious.

A young man, who was a "rising" astrologer, fell sick, and his physicians did all they could for him, but without any effect. Day by day he grew worse, and was fast approaching his last end. From the first, the illness was attributed to demon influence, and nothing, that charms and Cattadiyas and Balicarayas and Buddhist Priests and Capuas could do, was left untried. The patient however grew no better, and at last he died. The suddenness of the disease, and the speedy death it resulted in, were matters of suspicion even in the minds of the neighbours, and much more certainly in that of the father of the deceased. The old man suspected another astrologer, who lived in the same village, of having practised Hooniyan Charms against his son, and all doubt was removed from his mind, when he heard a few days afterwards that a certain Cattadiya, who lived in a distant village, was seen, some three or four months before, going to the house of the astrologer late in the evening, and in such a manner as if he wished to go unseen. Whe-

ther this was true or a mere invention of some unprincipled villain, the old man did not care to enquire, he was but too ready to believe what he had all along strongly suspected. When he heard it, he was maddened with anger. He could not bear the idea of his beloved son being snatched away from him by foul play. He had taken great pains and had been put to considerable expence in training his favorite son to the profession of an astrologer, and to be thus suddenly disappointed, just as he was about to reap the reward of all his labours in the fame and glory of his son, was past all human endurance, especially the endurance of our old carpenter, who seldom raised his chisel or his adze without consulting an astrologer for an auspicious hour. The old man burning with rage and resentment, resolved to have his revenge. He had a neighbour who, being something of a sportsman, had a gun. He had also a mango tree in his compound, the fruit of which was every day devoured by monkeys, so he asked his neighbour for the loan of his gun to drive off these troublesome robbers. Every day, when monkeys were seen on or near his mango tree, he took out the gun, loaded it carefully, and first levelling it at the intruding monkeys, turned and fired it in a different direction; for it was a great sin to kill animals, especially monkeys. Besides, he was an *Upasakaya*.*

* An *Upasakaya* is a religious Buddhist, or at least one who professes to be so, by the observance of certain precepts of Buddha called *Sil* or *Seela*. These precepts or obligations are,

1. Do not take away life.
2. Do not take that which is not given.
3. Do not commit adultery.
4. Do not speak that which is not true.
5. Do not use intoxicating liquors.
6. Do not use solid food after mid-day.
7. Do not attend at dancing, singing, music, and masquerades.
8. Do not adorn the body with flowers, perfumes, or unguents.
9. Do not use seats above the prescribed height.
10. Do not receive gold or silver.

Of these the first five, called *Pan Sil* or *Pancha Seela*, are considered to be obligatory on all. These five with the next three, forming eight Obligations, are called *Ata Sil*. One professing to observe these eight is called an *Upasakaya*.

So this sort of shooting at monkeys continued for three or four weeks. One evening, as the astrologer was returning home from another village, and was moving along a footpath flanked on both sides by thick bushes, he was shot by somebody concealed among the bushes and lived only a few hours. The Jury, who tried the old carpenter, at once acquitted him, as, although there was as usual a good deal of false evidence put in, which from its nature was not, and could not be, believed, there was not a tittle of trustworthy evidence against him, excepting the mere fact of his having had at his house a gun borrowed from a neighbour to shoot monkeys. But all the villagers knew to a certainty that the old man was the murderer.

Instances like the above can be multiplied by hundreds, if necessary ; but the few already cited will, we think, be sufficient to give the reader some idea of the nature of the evils, which a belief in the power of charms often produces among our countrymen ; a belief, which is not confined to those, whom we are in the habit of styling common people, but which prevails equally, though with less serious consequences, among Singhalese of a higher class and condition, with the exception of a very few well educated intelligent people, not exceeding, we firmly believe, four or five hundred individuals in the whole island.

There is a peculiarity, very general among the Singhalese, that if an European questions a Cattadiya about any particular department of his art, he will give just such answers, as he thinks will be most in accordance with the opinions of the querist, as far as it can be done without wholly condemning the entire system ; but whenever there appears to be no chance of avoiding this last dilemma, he will make every possible excuse to make a hasty retreat, without entangling himself in the difficulties of a discussion, in which he knows he will not be able to triumph. If an Englishman tells an advocate of Demonism that charms and Demon Ceremonies are mere follies ; that no benefit whatever can be derived from them ; that they are mere impostures intended to delude the ignorant ; and that the most learned Cattadiya cannot satisfactorily prove that they

possess any of the powers ascribed to them ; the answer most probably will be—"Sir, I don't know much about these things myself; my forefathers have believed in them, my neighbours still do so, and what is good for them cannot, I think, do any harm to myself. Possibly much of what you say may be true, and certainly a great deal of what now goes under the name of charms is spurious, and many of the Cattadiyas are ignorant impostures. Really, Sir, I don't understand these things well, but there may be some, who can perhaps satisfy you on the subject, though I cannot." Or he will say—"Sir, I don't know whether these things be true or false. When we fall sick, we try every means within our reach of getting better. We worship Buddha, the gods, and the demons, all at once, to take our chance of recovering from the sickness through the help of some of them. All my countrymen do so, and I am only doing like them." The demeanour of the man during this conversation is like that of one, who has been convinced of the absurdity of his worship, and who is anxious to profit by the advice of a superior, although he evinces considerable impatience at being stopped, and is anxious to get away as soon as possible. The moment he turns his back however, he will go away laughing at his own skill in answering so well and cursing, or at least pitying the Englishman for being an infidel and a Christian. Hence many an Englishman is led to believe that Demon Worship has not at present a firm hold of the minds of a portion of the people, and that it is upheld amongst a few merely because custom, or habit has made it familiar to them. Nothing can be more erroneous than this opinion; for so far from a portion of the people being indifferent to Demon Worship from a conviction that it is an absurdity, we believe there is not (excepting 4 or 5 hundred well educated men in the whole Island) one Singhalese man, who believes in any thing more firmly than in Demonism. In Colombo and its immediate neighbourhood alone, where the superstition does not command many *zealous* votaries, there are some few who have no great faith in charms, or who, though believing in them, have no opportunity of reducing that belief into practice in the form of Demon cere-

monies ; but in all other parts of the Island, Demonism exercises a more commanding influence over the every day life and thoughts of a Singhalese, than any other *ism* that we know of.

THE FIRST DISCOURSE DELIVERED BY BUDDHA.

Translated by the late REV. D. J. GOGERLY, Chairman of the Wesleyan Mission in South Ceylon, and presented for publication by the REV. R. S. HARDY, M. R. A. S.

On the birth of the prince Gotama, according to the native authorities, it was known to certain Brahmins, from the signs they saw upon his person, that he would become a supreme Buddha. They themselves were too aged to expect to live until the time when he would attain to this high position; but they instructed their sons to prepare for places of privilege under the new dispensation. Of these young Brahmins, only five were obedient to parental advice. They retired to the forest of Uruwela, to await the assumption of the Buddhahood by the prince. Not long after Gotama had renounced the allurements of the palace, they met with him in the place of his retreat, and remained with him six years, hoping continually that the time in which he was to practise austerities would cease. But when this period had passed over, and the prince, as he had done before, began to carry the alms-bowl as a mendicant, without attaining the object for which he had become an ascetic, their patience was exhausted, and they left him, retiring to the neighbourhood of Benares.

It was the wish of Gotama, on becoming Buddha, to say bana, or to preach, in the first instance, to Alara and Uddaka, two ascetics whom he had previously met with, whilst wandering in the forest; but when he learnt that they were already dead, he looked for the locality of the five Brahmins, and when he saw that they were near Benares, he repaired thither to open his commission as the all-wise teacher. They received him with reverence and worship. The preparations for this first sermon of the Tathagata

are described in the most glowing terms. "The evening" says a Singhalese author, "was like a lovely female; the stars were as pearls upon her neck, the blue clouds were her braided hair, and the expanse was her flowing robe. As a crown she had the heavens; the three worlds were as her body; her eyes were like the white lotus; and her voice was like the humming of the bee. To worship Buddha, and listen to the first proclaiming of the bana, this lovely female came." All the worlds in which there was sentient existence were emptied of their inhabitants, so that the congregation assembled was in number infinite; but when the god Sekra blew his shell, "all became still, as a waveless sea." Each of the countless listeners thought that the sage was looking towards himself, and speaking to him in his own tongue, though the language he used was Magadhi. Then Buddha opened his mouth, and preached the Dhamma-Chakkappawattana-suttan. This sermon is of importance, not only as being the first preached by Buddha; but as containing the germ thoughts of his entire system.

The following translation of this Discourse has been found among the papers of the late Rev. D. J. Gogerly, both the Pali original and the English translation being in his own handwriting.

"Thus I heard. On a certain time Buddhu resided at Benares, the delight of holy men and safe retreat of animals. At that time Buddhu addressed himself to the 5 priests. O Priests, these two extremes should be avoided by a Priest, an attachment to sensual gratifications, which are mean, vile and contemptible, degrading and profitless; or severe penances, which produce sorrow, and are degrading and useless.

"O Priests, avoiding both these extremes, Buddhu has perceived a middle path for the attainment of mental vision, true knowledge, subdued passions, the perception of the paths leading to the Supreme good, the preparation necessary for attaining it, and the entrance to Nirvana.

"O Priests, which is this middle path?

"This path has 8 divisions:—namely, correct doctrines, correct perceptions of those doctrines, speaking the truth, purity of conduct,

a sinless occupation, perseverance in duty, holy meditation, and mental tranquillity.

"This, O Priests, is the middle path, perceived by Buddhu.

"This, O Priests, is the important doctrine respecting sorrow: there is sorrow in birth, in decay, in sickness, and in death, in separation from beloved objects, and in being compelled to remain with those which are disagreeable; there is sorrow in not obtaining the fulfilment of wishes, and, briefly, sorrow is connected with every mode of existence.

"This, O Priests, is the important doctrine respecting the continuation of sorrow: it is *desire*, which in transmigrations revels in sensuality and seeks enjoyment in whatever state it may be placed; it is the desire of pleasure, of continued existence, and of annihilation after death.*

"This, O Priests, is the important doctrine respecting the destruction of sorrow: it is complete freedom from passion, an abandonment of sensual objects; a deliverance from the desire of a continuation of existence, a freedom from attachment to existing objects.

"This, O Priests, is the important doctrine relative to the path by which this state may be attained; this path has 8 divisions—correct doctrines, a clear perception of their nature, inflexible veracity, purity of conduct, a sinless occupation, perseverance in duty, holy meditation, and mental tranquillity. Relative to the important doctrine of sorrow being connected with all things, I, O Priests, possess the eye *to perceive* this previously undiscovered truth, the knowledge *of its nature*, the understanding *of its cause*, the wisdom *to guide in the path of tranquillity*, and the light to dispel darkness from it.

"O Priests, it is necessary that I should clearly understand this previously undiscovered and important doctrine, relative to which I have the eye to perceive; the knowledge, &c.

O Priests, this previously undiscovered doctrine that sorrow is

* This passage stands as it is given in Mr. Gogerley's translation.

necessarily connected with existence is clearly understood by me, I having the eye, &c.

O Priests, relative to this before undiscovered doctrine of the cause of the continuance of sorrow, I have obtained the eye, &c.

O Priests, it is proper that I should remove from me the cause of the continuance of sorrow, relative to which previously undiscovered doctrine I have obtained the eye, &c.

O Priests, the cause of the continuance of sorrow no more exists in me, relative to which previously undiscovered doctrine I have obtained the eye, &c.

O Priests, relative to this formerly undiscovered doctrine of the destruction of sorrow, I have obtained the eye, &c.

O Priests, this formerly undiscovered doctrine should be fully ascertained by me, relative to which the eye, &c.

O Priests, this formerly undiscovered doctrine has been fully ascertained by me, relative to which the eye, &c.

O Priests, relative to this previously unknown doctrine respecting the path by which the destruction of sorrow may be attained, the eye, &c.

O Priests, it is proper that I should be accustomed to this path, concerning which the eye, &c.

O Priests, I am accustomed to this path, &c.

O Priests, was I not fully informed relative to these 4 doctrines which my wisdom thus perceived in 12 ways?—

At that time, O Priests, did I not know that I had acquired the most complete and irrefutable wisdom possessible in the universe.

From that time, O Priests, I have been fully informed relative to these 4 doctrines, which my wisdom has thus perceived in 12 ways.

At that time, O Priests, I know that I had acquired the most complete and irrefutable wisdom attainable in the universe.

This wisdom and knowledge have sprung up within me. My mental deliverance is permanent. This is my last birth: I shall transmigrate no longer

Budhu having spoken thus, the delighted priests were exceedingly gratified with the discourse.

When these doctrines had been thus luminously displayed, the venerable Kondanya becoming free from pollution, obtained the eye of wisdom, and a complete deliverance from the cause by which sorrow is continued.

When Budhu had thus declared these leading truths, the Gods of all the heavenly worlds, to the extremity of the Brahma Lokas, were heard proclaiming—Budhu has declared at Benares the irrefutable doctrines of truth, which could not be declared by Sage, or Brahmin, or God, or by Maraya, or by any person in the worlds. (the names of the principal gods in each world being mentioned.)

Thus at the same moment the sound ascended to the Brahma Lokas.

Thus the foundations of 10,000 worlds were shaken and moved about tumultuously, and a great and brilliant light burnt upon the worlds.

Then Budhu with a mellifluous voice said, most certainly the venerable Kondanya has acquired an experimental knowledge of these truths.

Thus he received the names of Annya Kondanya.

POOTTOOR WELL.*

It having been deemed desirable to investigate certain phenomena in connection with this well, the following experiments were made. This paper will contain no attempts to explain these phenomena, or to suggest any theory as a basis for discussion. Simply narrating facts, I leave it for others to determine the cause of the following effects.

As a guide however, I will venture to give an outline description of the Peninsula of Jaffna in which this well is situated, and of the appearance of the well itself with some general remarks on peculiarities noticeable in most of the wells of the Jaffna Peninsula.

The Jaffna Peninsula would appear to have been a comparatively recent formation and principally formed by gradual coral deposits. There would however seem to have been at some period or other, a volcanic agency which has upheaved strata of an earlier period, as the surface of large tracts consists of magnesian limestone, in which (whether worn or otherwise I cannot say) exist numerous fissures affording easy passage for an abundant supply of fresh water, within a very few feet of the surface.

This Peninsula is so free from elevations of any kind that the highest point found in its cross section was only 35 feet above low water level. Elevated ground is found at both sides near the sea, from which points the ground declines again leaving a table land almost entirely level 13 or 14 miles in extent, at an elevation above low water level of only 4 feet. This peculiarity during spring tides (of the North-east monsoon particularly) allows the sea to flow up numerous inlets, which seam the Peninsula in every direction and which rise during freshes to a height of 3 or 4 feet, and afford abundant opportunity for the manufacture of salt. It is worthy too of consideration in connection with the subject of the well, that, on subsiding, large deposits of naturally formed salt are left, which remain on the beds of the inlets throughout the year. Before leaving this subject, I might mention that the greatest width from north

* I have been unable to find out the name of the author of this paper.

to south of the Peninsula is 20 miles, and its greatest length from east to west 30 miles.

The wells of Jaffna are subject to certain peculiarities. Their general level appears to be affected by the state of the tides, not however to such an extent as to cause a diurnal action. It is however a well known fact that during the north-east monsoon the wells of the district rise to their greatest height, and that height diminishes as the force of the monsoon decreases. The large mass of water in the Bay of Bengal affected by this monsoon causes the level of the Jaffna lake to be affected to the extent of 18 inches increase of tide, at the same time that the above-mentioned rise in the wells occurs. Another fact is, that cultivators in digging irrigation wells are obliged to observe the greatest possible caution, as after passing a certain depth the water becomes brackish, and this peculiarity exists throughout the Peninsula. Again it is equally curious to observe how closely fresh and salt water flow together without amalgamating. Whilst building a causeway at Vannatipalam across the salt inlet, in this Poottoor district, the foundations were laid in salt water, but close to this and in the centre of the inlet fresh water could be obtained in several places and in large quantities, although during freshes those spots are covered with 3 or 4 feet of salt water. These facts may prove of interest and of some use in considering any theory which may be based upon the results of the experiments, hereafter to be narrated.

The *Poottoor well* itself is a large rectangular pit in the limestone rock, and its dimensions are about 40 feet in length by 25 in width. A slope down to the water level has been made, as is common to all the artificial tanks of Ceylon and India. Tradition connects it with some springs on the Coast near Tondamanaar, but it is only tradition as it would be simply impossible to trace the course or source of any springs in so level a country. The only *previous experiments* made were in 1824, when engines of considerable power were employed, to raise water from the well, with a view of irrigating the district. The only result obtained however was the

establishment of the fact that it was impossible to affect the level of the well or to check the curious rise and fall of its water. This latter phenomenon has earned for it the title of the "Tidal Well of Poottoor."

I think I have now mentioned all the facts I am aware of, which might assist any one in forming an opinion as to the cause of the peculiarities of this well. These peculiarities are three in number.

First in importance is the tide above mentioned.

Secondly, the presence of salt water from a depth of between 45 and 50 feet to the bottom of the well, &c.

Thirdly, its apparent inexhaustibility. The experiments just completed were undertaken with reference to the two first conditions only, the experiments of 1324 being considered conclusive as to the third.

EXPERIMENTS.

The first step taken was, by a careful section taken from the low water mark on the southern to the low water mark on the northern shore, to ascertain the relation that the level of the surface water of the well bore to the tidal marks of the sea on both shores. Levels were taken for a distance of 17 miles from Jaffna on the south coast to Valvettytorre on the northern coast.

The fact so established is, that the level of the fresh water in the well coincides almost exactly with the low water level of the sea on both coasts.

The next experiment was conducted with a view of ascertaining at what depths the fresh water ceased and salt water commenced, and to procure specimens of the water at various depths to be sent to England for analysis. An instrument with a closely fitting valve was made for this purpose, so arranged that the valve could be opened and closed again at any given depth.

The first symptom of brackishness was found between 40 and 50 ft. down, and it appears certain that it is at this point that the salt water enters. Specimens of the water at the surface, 45 ft., 95 ft., 145 ft. (the bottom) were procured and put into sealed bottles.

The water from the bottom when first brought up, smelt strongly of sulphureted hydrogen.

The surface of the fresh water is 14 feet below the ground line, and the total depth of the well varies between 140 and 145 feet.

Dr. Ferguson of the Army Medical Staff kindly assisted me in making these experiments.

It being desirable to ascertain how far the tide in the well coincided with that of the sea on both coasts, Dr. Ferguson and myself at the well and two assistants at Jaffna and Valvettitorre respectively, took notes at every half hour from 6 A. M., till 6 P. M.

The following is a tabular statement shewing the rise and fall of the tide observed at all three places in inches.

Time.	Jaffna Lake.	Well at Poottoor.	Valvettitorre.
6 A. M.	• 0	• 0	• 0
6:30	Fell •60	Fell •12	Fell •36
7:0	„ •60	„ •06	„ •60
7:30	„ •84	„ •06	„ •84
8:0	„ •96	„ •06	„ 2•04
8:30	„ 1•08	„ •06	„ 2•64
9:0	„ 1•32	„ •06	„ 3•12
9:30	„ 1•44	Rose •03	„ 2•40
10:0	„ 1•08	„ •15	„ 2•40
10:30	„ 1•08	„ •12	„ 2•40
11:0	„ 1•20	„ •12	„ •96
11:30	„ •72	„ •12	„ •48
12:0	„ •84	„ •18	Stationary { low water
12:30 P. M.	„ •84	„ •06	
1:0	„ •60	„ •06	
1:30	„ •60	„ •06	•96
2:0	„ •12 { low wat.	Fell •15	•96
2:30	Rose •24	„ •18	1•92
3:0	„ •48	„ •18	3•28
3:30	„ •96	„ •12	1•68
4:0	„ 1•56	„ •12	1•20
4:30	„ 1•08	„ •12	1•92
5:0	„ •72	„ •12	1•44
5:30	„ 1•08	„ •12	•24
6:0	„ 1•20	„ •48	•24

By the foregoing table it will be observed that the well alternated 3 times during the day, whilst the sea was not affected to a similar extent.—The well also rose whilst the sea fell, and this part alone destroys all hypotheses that I have as yet heard discussed.

The subject therefore remains in an unexplained state and offers a field for scientific enquiry and discussion.

On the air breathing Fish of Ceylon—By The REVd.

PRINCIPAL BOAKE.

Having been recently induced to make some experiments on the respiration of certain species of fish, in order to ascertain the correctness of a statement of mine which had been communicated to Professor Huxley by Sir Emerson Tennent, I am under the impression that an account of those experiments with a description of the habits of the fish in question, will come within the scope of the Asiatic Society's operations, and may perhaps be deemed by the Committee to possess sufficient interest to entitle a paper on the subject to admission into its Journal.

During my residence in England in 1855—1856, I became acquainted with the facilities which recent discoveries, or, to speak more accurately, the ingenious application of old discoveries to the construction and management of *aquaria* had afforded to those who wished to observe the habits and natural history of the various tribes of aquatic animals. Knowing that very little attention had been paid to that branch of natural history in Ceylon, I lost no time, on my return to the Island, in establishing a fresh water *aquarium*; and, in watching the proceedings of its inhabitants, my attention was very soon attracted to a peculiar habit which some of them had, of ascending at nearly regular intervals to the surface, so as to bring the mouth for an instant in contact with the air. That habit is particularly conspicuous in the fry^e of two species, viz., the Loolla and the Maddecariya, which speedily cover the surface of the water in which they are confined, with small bubbles of air or gas. I noticed also that the species of fish, to which that habit belonged, were much less sensitive to any impurity in the water in which they were confined than were those which did not pay periodic visits to the surface. Had I been a practised natura-

list these circumstances would probably have led to my discovering at that time the fact that the fish, in which they were observed, are air breathers, and as incapable of supporting life by breathing water, and as liable to be drowned by being kept from access to atmospheric air, as the whale or the seal or the turtle; but, not being much accustomed to such investigations, I failed to perceive the conclusion to which these habits obviously pointed. About the same time, I learned from the natives, that there were certain species of fish, generally inhabiting swamps and paddy fields, which, when dry weather deprived their usual haunts of all their moisture, were in the habit of burying themselves in large numbers in the mud, and remaining there in safety even after a sod had been formed by the growth of grass on the surface.

With the intention of verifying that statement, I caused a very large earthen vessel to be made, which I nearly filled with mud, leaving a few inches of water on the surface. In this I placed a number of those species of fish which were stated to bury themselves in the manner described, expecting that they would act in the same manner in captivity as they were said to do in their natural state. It is obvious however, that the conditions were not similar—The evaporation in my experiment was confined to the surface, whereas in a paddy field the moisture may be supposed to escape in all directions and not from the surface only. Again, in the paddy field, grass would begin to spring up while the surface was still covered with water, and before the strictly aquatic vegetation had disappeared; and a constant influence would thus be exercised in keeping the water first, and the mud afterwards, free from putrefaction. It is not to be wondered at therefore that all the specimens of fish which I subjected to that experiment died long before a sod was formed on the surface of the mud; but they survived for several days after the water had all disappeared from the surface by evaporation, and continued to manifest so much vigour as to bespatter, in a very unpleasant manner, any person who approached them incautiously. The result of that experiment was, therefore, merely to confirm what was already known to naturalists;

viz., that the fish experimented upon, were possessed of respiratory powers which enabled them to exist in mud so thick that it would be impossible for it to pass through their gills, and that they are capable under such circumstances of breathing atmospheric air, which they obtain by elevating their mouths to the surface.

For some years, I paid no further attention to the subject; but happening, in a correspondence with Dr. Templeton, to mention the alleged fact of these fish burying themselves in the mud in large numbers, I was requested by him to make further inquiries on the subject, the result of which was, that all the natives of the low country, with whom I communicated on the subject, confirmed the statement; while a friend, whom I requested to make similar inquiries in the neighbourhood of Badulla, was not able to discover that the natives of that district were acquainted with any such peculiarity of the fish inhabiting their paddy fields.

I have not, however, been able satisfactorily to verify the statement that they are ever found in dry earth, although I have repeatedly offered a reward to any one who will let me see the operation of digging fish out of such earth; and the result of a visit which I paid to Moottoo Rajawelle, during the dry weather, when the swamp was in a favourable state for it, in August last, had the effect of making me suspect the truth of the statement, that they are ever so found. The difficulty which I experienced on that, which was my second visit to Moottoo Rajawelle, in procuring any satisfactory information, affords a curious illustration of the suspicious character of the Native Singhalese, and of the difficulties which it presents to the satisfactory prosecution of any investigation, the nature and objects of which are not easily made intelligible to them. My former inquiries, which were made more than twelve months before (of which an account is given below), were recollected, and as the inhabitants of the swamp were incapable of conceiving the possibility of my being actuated by purely scientific motives, they came to the conclusion that I had been deputed by Government to inquire into the value of their fishery, with the intention of imposing a tax upon it; and the consequence was, that instead of being allowed

the same facility of observation as in my former visit, I was taken to a part of the swamp which had been fished a few days before, and in which, consequently, only one or two very small fishes were taken while I was present. My first visit to Moottoo Rajawelle was paid in April 1862, and was much more satisfactory in its results.

The swamp of Moottoo Rajawelle is not less, I imagine, than 30 square miles in extent; being, as well as one can judge by the eye, fully ten miles long, by three broad. The Negombo Canal runs through it, and must contribute in some degree to keep the water in the swamp at a more nearly uniform level than would otherwise be the case; but, notwithstanding any influence of that kind which may be exercised by the canal, there are, I believe, very considerable variations in the height of the water at different seasons. At the time of my first visit, very little water was visible in the swamp, nearly all the surface being covered with rank grass, which had formed a nearly continuous sod over it. Beneath that superficial sod were about two feet of water, or rather of diluted mud, about the consistency of thick Pea Soup, and beneath that again, a solid vegetable deposit very much resembling that which is used as fuel in Ireland under the name of turf. I was at first unable to account for the water being so muddy, as it might be expected that in water, so perfectly still as to have a sod growing over its surface, the earthy particles would soon subside and leave the water clear. The phenomenon is, I believe, to be accounted for by the large number of Hoongas and Magooras which inhabit it, which by the perpetual motion of their ribbonlike bodies keep the mud in constant agitation. So perceptible was this effect in the case of some which I had in confinement, that I found it necessary, in order to maintain the clearness of my *aquarium*, to exclude them from it altogether. The sod, with which the muddy water was covered, was firm enough to support the weight of natives, several of whom were engaged in cutting the long grass for their cattle, while on some of the firmer parts bullocks were to be seen grazing. Thus the singular phenomenon was exhibited of an extensive plain, on the

surface of which men and cattle were moving about, while beneath the surface were quantities of fish, several of which I saw captured.

The mode in which the natives catch those fish is very peculiar, and is in fact an ingenious application of their knowledge of the fact, that they cannot long exist without atmospheric air.

When the swamp is in a proper state for such operations, *i. e.*, when the water is neither too high nor too low, and the surface is covered, as I have described, with a firm sod having two or three feet of diluted mud beneath it, a native goes out at night, when the air is still, and walking through the swamp, listens for the peculiar sounds which the fish make in breathing. Having selected a part in which those sounds are heard so frequently as to afford a prospect of catching a considerable number, he proceeds to remove the sod from a few circular patches, each about three feet in diameter, in those places, in which there already exist small holes in the sod, which the fish frequent for the purpose of breathing. When that is done, he returns home for the night. I did not think it necessary to be present at the nocturnal part of the operations; but I accompanied the fisherman the following morning to the spot which he had prepared during the previous night; and I found it a most laborious effort to make my way over the treacherous surface, although the natives appeared to traverse it without any difficulty. When we reached the fishing ground, operations were commenced by making a kind of enclosure, to cut off from the rest of the swamp that portion in which the circular patches had been cleared of sod the night before. This was done by breaking the sod in a narrow line encompassing the space which it was intended to enclose, and trampling a portion of it down to the more solid mud at the bottom. The long grass, which is thus carried down, makes a kind of fence, which is supposed to confine the fish; but which one can hardly suppose to be very efficacious, as they would have but little difficulty, if so inclined, in making their way through it. When this is done the diluted mud in the holes that have been opened over night is thickened by mixing it with some of the more solid

mud, or peat, scooped up from beneath. Some of the long grass which grows on the surface is then laid over the thickened mud in two strata, the stalks of which the one is composed being at right angles with those composing the other. The whole is finished off with a coating of mud. Nothing then remains to be done, but to watch for the appearance of fish. The first indication of their presence is the rising of bubbles of air; and in each instance when these bubbles appeared, the natives, who were standing by, named correctly the species of fish by which they were emitted, being guided probably by their size, and by their coming up singly or in larger numbers. After a bubble of air has appeared, but a short time elapses before the head of a fish appears protruding above the surface of the mud. There is no difficulty in securing a fish when he shews himself in this way, as the blades of grass, which have been arranged so as to cross each other beneath the surface of the mud, form a net through which he cannot readily force his way back.

I remained watching the process for about an hour, during which I saw eleven fish taken, and the natives told me, that, as the day advanced, larger fish would be caught, and in greater numbers. None of those that I saw taken were large. They were of three species—*Connia* (*Ophio-cephalus*) *Magoora* and *Hoonga* (*Siluroids*.)

It is obvious that this mode of catching the fish is entirely based upon the fact that they cannot breathe water, but are forced to ascend at stated intervals to the surface, to breathe atmospheric air—a fact which after I had verified it by drowning two or three specimens by inverting a net over them, I communicated to Sir Emerson Tennent, who in his reply forwarded to me a copy of a letter from Professor Huxley, which contains the following passage. “Your correspondent’s experiments on the respiration of the fish are most interesting, and I trust he will continue them. It would be a great fact should he establish the point he seems to be aiming at, viz., that these fish habitually breathe air rather than water.” I had already fully satisfied myself of the fact of which Mr. Huxley

here speaks; but, in order to put the matter beyond doubt, I repeated my experiments on a larger scale, in the presence of several gentlemen who were so kind as to assist me, some of whom favoured me with suggestions which enabled me to make my experiments more satisfactory, by varying the manner in which they were made.

The first set of experiments was made in the presence of C. P. Layard, Esq., and G. Molesworth, Esq. On that occasion the fish experimented on were enclosed in glass receivers, which were submerged in larger vessels containing other fish, which had free access to the air. From some of the receivers, the fish inclosed in which were so large as not to be able to make their escape through the aperture, the stoppers were removed, so as to allow a free communication between the water inside the receiver and that outside. In others, in which smaller fish were inclosed, the stoppers were replaced, as soon as the air had been allowed to escape but, were from time to time moved up and down, so as to promote the circulation of the water between the receivers and the aquarium in which they were placed. The fish confined in these receivers were of five different species, viz., Maddhacariya, Loolla, Talcaddia, Kawaya, Hoonga. Messrs. Layard and Molesworth remained for about an hour and a half to watch the experiment. During that time two Loollas and two Talcaddias were drowned, one Talcaddia survived after having been kept from the air for 50 minutes; and a Maddhacariya, which had been confined for more than an hour, when an attempt was made to remove it, revived immediately on obtaining access to the air, and swam off so vigorously that it was impossible to distinguish it from other fish of the same species which were in the *aquarium*. When Messrs. Layard and Molesworth went away, there still remained two receivers with fish in them, which continued to shew signs of life. One contained a Kawaya, the other a Hoonga. These were left unobserved for about two hours, when they were removed quite dead. In some of the receivers several Tittiyas (water breathing fish,) were confined, along with the air-breathers, and did not appear to have suffered in the least, when their companions were removed dead.

The second set of experiments was tried in the presence of the Revd. G. Schrader, Revd. W. F. Kelly, and W. J. Sendall Esq., Mr. Molesworth having suggested that the death of some of the fish formerly experimented on, might have been accelerated by the alarm experienced by them on finding themselves confined in so small space as that of a glass receiver, it was determined to attempt to keep the fish from access to the air, in this second set of experiments, by means of diaphragms fastened a couple of inches beneath the surface.

Two vessels were employed. One was the bell glass of a hanging lamp. In it were two *Connias* and two *Loolas* (both air breathers,) and about fifteen or twenty *Tittyas* (water breathers). These fish had been in the bell glass for some days; but were evidently too much crowded, as the *Tittyas*, although the water was frequently changed, were constantly at the surface breathing air, as such fish will do when the water becomes impure. The diaphragm in this case was a circular piece of tin, perforated with small holes. The other vessel was a tank or aquarium of the following dimensions, viz. 36 \times 16 \times 12 inches. In it were a considerable number of fish, both air-breathers and water-breathers. A diaphragm of Mosquitos net was stretched across it, about two inches below the surface, by means of pieces of rattan. These arrangements having been made, the fish were left undisturbed for upwards of an hour. On their being examined at the end of that time, all the air breathers in the bell glass were found dead; but so also were about one half of the water-breathers, whose death was probably attributable to the fouling of the water, the volume of which was not sufficient for the support of so many fish, especially when they were cut off from all communication with the air.

In the larger vessel, the diaphragm was found to be imperfect; several of the fish, both air-breathers and water-breathers, had made their way into the space above it, and it is probable that some of those which were found below it, when the vessel was examined, had, during the course of the experiment, passed repeat-

edly backwards and forwards between the space above and that below the diaphragm. Two, however, were quite dead, a Loolla and a Maddhacariya, both air-breathers. None of the water breathers in this vessel had died.

These experiments not being satisfactory, in consequence of the imperfection of the apparatus, it was determined to repeat them, with a more perfect diaphragm, and a quantity of fish better proportioned to the volume of water in which they were confined.

The diaphragm was extended about six inches below the surface dividing the aquarium into two compartments, in the lower of which were confined specimens of Maddhacariya, Hoonga, Magoora, Connia, Loola, Kawayas, and Poolootta, all air-breathers, together with six Ancootas, water-breathers. In the upper compartment, separated from those below only by a diaphragm of mosquito net, were placed Maddhacariyas, Kawayas, Hoongas, Connyas, and Ankootas. In this compartment there were also aquatic weeds, and a siphon was kept running for the greater part of the day, so as to change the whole body of water frequently while the experiment was going on. The diaphragm was fastened in its place about 11½ A. M., in presence of Mr. Layard. Very soon after the fish in the lower compartment were cut off from communication with the air, they began to emit bubbles of gas, and it was remarkable, that, while the air bubbles which were carried down through the mosquito net along with the fresh water from the siphon, made their escape at once back to the surface, the bubbles of gas emitted by the fish were detained by the net, shewing that the air had undergone a considerable change while detained in their systems.

Notwithstanding the pains which were taken to secure the diaphragm, one of the Poolootas, and one or two of the Connyas contrived to escape into the upper compartment; the remaining Poolootta, after having been confined for about three hours, began to manifest great uneasiness, and contrived by a desperate effort to force himself through a hole in the net, which did not appear to be large enough to allow a fish of one quarter of his size to escape.

The diaphragm was removed at 6¼ P. M., in presence of Messrs.

Layard and Molesworth. All the fish in the upper compartment were alive and healthy, as were also the six Ancoottas in the lower compartment. Two small Hoongas likewise appeared vigorous; and a large Hoonga which was nearly exhausted, revived immediately on obtaining access to the air. All the Káwayyas, twelve in number, were dead, also six Maddhacariyas, three Magooras, one Loola, and one Cooniya, being the whole number of each of those species that had been confined beneath the diaphragm.

The different degrees of tenacity of life which were manifested, in the course of this experiment, by the different species, and by different individuals of the same species, were very remarkable. Contrary to my expectation, the first fish that succumbed was a Káwayyah, (*Anabas*) which turned over on its side at half-past twelve, about an hour, or an hour and a quarter after the commencement of the experiment. At a quarter to one, several Káwayyas were on their sides, while a Loola, which, from the result of former experiments, I had expected to die first, continued in its ordinary position, and apparently alive. At three o'clock, two of the Káwayyas were still alive, while all the rest had turned over on their sides nearly an hour before. I attribute the great length of time required on this occasion to kill the fish, as compared with the result of former experiments, partly to the greater volume of water contained in the *aquarium*, and partly to a constant stream of fresh water being allowed to fall into it during the earlier part of the experiment, which carried with it minute globules of air. That stream was, however, discontinued about two o'clock, as it seemed that the Ancoottas did not require it.

The struggles of all the air breathing fishes, and especially of the Káwayyas, to get up to the surface were very violent; and their breathing through their gills became after some time very laborious. This was the more remarkable, because these fish, when they have access to the surface, are remarkable for keeping their gill-covers perfectly motionless. This was especially observable in the Hoonga, which survived the longest; and I infer, that, although none of these fish can live long, when prevented from rising to the sur-

face, yet their gills are so constructed as to enable them to extract some oxygen from the water, and thus to prolong their existence, although not a sufficient supply to enable them to dispense altogether with access to the atmospheric air.

Notwithstanding the success of the experiment just described, there were two species of fish, which, from their habits, I believed to be air-breathers, but which I had not succeeded in drowning. To complete the investigation, therefore, I enclosed, on a subsequent day, two Poolloottas, two large and two small Hoongas, and two Ankoottas, in receivers, from which all communication with the air was cut off. The Ankoottas, being water breathing fish, were included for the purpose of proving that the others died solely in consequence of their exclusion from the air. Both the Poolloottas died in less than a quarter of an hour. The larger Hoongas died in about four hours. The smaller Hoongas were alive at the end of six hours, when it was thought necessary to remove the dead fish, during which operation the surviving Hoongas had an opportunity of obtaining a fresh supply of air. They were then enclosed again, along with the Ankoottas, and at the end of seven hours were found quite dead, the Ankoottas, which were confined along with them, being alive and apparently vigorous.

I think I have thus established, with regard to eight species of fish, inhabiting the marshes of Ceylon, what Professor Huxley states would be a great fact, if established, viz., that they habitually breathe air, and are incapable of surviving, for any length of time, if excluded from it; and I have the pleasure of presenting you with specimens, for your Museum, of these species which have been actually drowned in the manner described.

The delay, which has occurred in the publication of the Society's Journal, enables me to add the following extract from a paper which I drew up some time ago, giving an account of a singular circumstance, which I have ascertained since the previous part of this communication was written, in the natural history of another species of fish, a water-breather, and, I believe, a Siluroid.

"Having occasion to visit Caltura periodically, I was told, on one of

my visits, of a fish which is caught at certain seasons in very large quantities, and which has the singular habit, when held up by the tail, of emitting from the mouth a quantity of eggs. So great is the number thus emitted, that, when many fish are captured, the eggs are eagerly collected from the bottoms of the boats, and carried away to be fried, and are greatly relished by the villagers when so prepared, while the fish themselves, being too numerous to be consumed in their fresh state, are salted and dried, and often form an ingredient in the carries which appear at our tables."

"The description, which I received of the manner in which the eggs are procured, seemed to point to the conclusion, universally believed by the natives, that the regular mode of bringing forth their young is, in the case of these fish, through the mouth; a fact which seemed to me to be so singular, that I determined to stay a day or two longer at Caltura, when I next visited it, for the purpose of investigating the circumstances which seemed to indicate so singular a conclusion."

"The result of my investigation was, as might have been expected, that I ascertained, that the circumstances had not been fully or accurately observed, and consequently that the conclusion, to which they pointed, was erroneous; but I, at the same time, satisfied myself of a fact in the natural history of those fish, which will perhaps be regarded as but little less extraordinary, than their novel mode of parturition would have been, if it had been established as true; and which, as Ceylon has acquired some notoriety for marvellous stories respecting its Zoology, I should feel some hesitation in stating, were it not, that, in addition to the abundance of unexceptionable testimony, I was able to procure specimens illustrating the whole extraordinary process."

"These fish produce their eggs, in the first instance, very much in the same manner as other inhabitants of the waters do, with this exception, that the eggs seem to come to maturity in batches of ten or twelve. Bottle No. 1 will illustrate this. It contains the roe of one out of a large number of fish that I examined. You will perceive that, besides eight or ten large eggs, there is a whitish

mass, which, on being closely examined, will be found to consist of other eggs of very minute size, the difference in size between those which are ready for emission, and the others which are immature, being very remarkable. The strange fact, however, is that the large eggs, on being emitted, are immediately taken up, either by the fish that has laid them, or by another of the same species, and, not swallowed, but kept in the mouth, until they are hatched, and the fry are able to take care of themselves, a period of some weeks, during which it is impossible that the fish, which is swimming about with so extraordinary a mouthful, can swallow any food, except such small nutritious particles as may be floating about in the water. When these fish first make their appearance at Caltura, in the beginning of the season, they are said to be so fat, that the curry made with them resembles that made with pork; but after swimming about for a few days, with their mouths full of eggs, they become dry and insipid. In bottle No. 2, you will see thirteen eggs, which I shook out with my own hands from the mouth of a fish of eight or nine inches long, each egg being about the size of a small grape. Preserved in that manner, viz., in Glycerine, the eggs retain their natural colour and transparency, whereas in spirit they soon become opaque. In the same bottle are some other eggs, which were obtained by pressure, and which present the same remarkable difference in size as those in No. 1. You will perceive that these latter are perfectly transparent, the smaller ones being scarcely visible, whereas those which were shaken out of the mouth of the fish contain a perfectly formed embryo, and have a system of blood-vessels spreading over their surface on one side. In bottle No. 3, you will see one of the eggs in a more advanced stage of development. Both the head and tail of the embryo have escaped from the egg, which, very little diminished in size, remains appended to the middle of the fish, giving it a very distorted appearance."

"This adherence of the egg to the young fish, after it has been hatched, is not peculiar to this species. The same thing occurs in the case of the Salmon fry, which are being produced, under the

auspices of Mr. Buckland and other eminent pisciculturists, in such quantities as to give us some grounds for hoping that that delicious fish may become again so common in the rivers of England, that it shall no longer be a luxury accessible only to the wealthy, and that farm-labourers may again, as is said to have been formerly the case in the neighbourhood of Newcastle, find it necessary to stipulate, in their engagements with their employers, that they shall not be fed on Salmon on more than two days in the week."

"This is the only specimen I was able to procure in that stage of development, the time not having then arrived for the general hatching of the eggs; but an intelligent friend, who is at Caltura at present, has promised to procure me other specimens, which will, I trust, enable me to ascertain a fact which I am inclined to believe, although I am not as yet prepared to assert it positively, namely, that the egg so appended is, in fact, the stomach of the animal in the state of enormous distention, and that, as its contents are absorbed, while the other parts of the fish grow in size, it gradually assumes a more natural proportion to the rest of the body.* To this conclusion I am led by observing the system of blood vessels, which is perceptible on the side of the egg opposite the embryo, and which certainly looks as if it was intended to form part of the organization of the future fish." I have since ascertained by the aid of Wm. Ondaatje, Esq., Asst. Col. Surgeon, that the fish which carry the eggs, and subsequently the young fry, for so long a time in their mouths, are all males.

The name, by which these fish are known to the natives, is *Anguluwa*. They are regarded by them as all belonging to the same species, nor would an unscientific observer be likely to discover any specific difference between any of the specimens that I have seen; but having sent several specimens to F. Layard, Esq., I received a letter from him, in August last, in which he informed me, that he had submitted the specimens which I sent him, to Dr. Gunther of the British Museum, who had ascertained that they

* This has since been fully ascertained to be the fact.

belong to two distinct species, both new, of the genus *Arius*. Mr. Layard further tells me, that the carrying of the ova in the mouth is not so novel a phenomenon as I supposed it to be, Dr. Gunther having described that peculiarity in the propagation of the Genus *Arius*, several years ago, from S. American species.

*On the 'Origin of the Sinhalese language.' Read before the
Ceylon R. A. Society on the 31st October, 1863.—By*

JAMES ALWIS, Esq., M. R. A. S.

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When twelve years ago I published the *Sidatsangarà*, and entered into an investigation of the question as to the origin of the *Sinhala* language, I intimated my belief,\* that it belonged to the Arian or Northern family, as contradistinguished from the *Dravidian*, or the Southern class of languages. My sentiments on many a collateral subject have since undergone change. I have discovered errors upon several points on which I then wrote. I find I have assumed facts which have no foundation. I have drawn inferences which are untenable. But the main question, the belief of which I then expressed, has only received confirmatory proof in the course of my later researches; and they enable me, moreover, with due deference, but great confidence to disprove the statement in Sir Emerson Tennent's *History of Ceylon*,—that 'the Sinhalese, as it is spoken at the present day, *and still more strikingly as it exists as a written language* in the literature of the Island, presents *unequivocal proof* of an affinity with the group of languages still in use in the Dakken;—Tamil, Telingu and Malayalim.†

Sir Emerson Tennent was, probably, indebted for this information to Professor Lassen,‡ and he to Professor Rask of Copenhagen—all of whom were not conversant with the Sinhalese.§

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\* See *Introd. to the Sidatsangarà*, p. xlvii.

† Sir Emerson Tennent's *Ceylon*, p. 328.

‡ See his *S. Ind. Alterthumsk.*, p. 363.

§ Professor Bachtingk, lays down as a philological axiom that "it is dangerous to write of languages of which we do not possess the most accurate knowledge."

When more than forty years ago Rask wrote, the greatest misapprehension prevailed amongst Europeans on all Oriental subjects. Eastern Languages were not extensively cultivated. A gloom enveloped the science of comparative philology. Inaccessible was the path to eastern history. Even the *Sanskrit*, the language in the highest state of cultivation now-a-days, was then but imperfectly known to the European world. Some considered it a derivative of the *Zend*, and others treated it as a creature of the *Pâli*. Little, if any thing, was definitely investigated of the latter. The relation which the *Sanskrit* bore to the *Prâkrit*, was very imperfectly investigated; and was, at the time Wilson translated *Vikrama and Urvastî*, 'far from being understood'; and, when the labours of Lassen and Burnouf brought to light the Nepal books of Buddhism, even the names of their *Pâli* versions were unknown in Europe. The distinction between the *Arian* and the *Dekhanese* groups of languages was not well ascertained. The Tamil was supposed to have been an off-shoot of the *Sanskrit*. The *Andhra* merely existed as a book name. Between it and the *Dravida* no relationship was established; much less was the identity of *Dravida* and *Damila* recognized. The *Sinhalese* was not known in Europe. Nor was it cultivated by the English in Ceylon until after the annexation of the Kandian Kingdom (in 1815) to the possessions of the British Government. Even then little was ascertained of the *Sinhala* by a careful inter-comparison of south-Indian dialects;—less was known of the various modifications which the former had undergone;—and least of all regarding its history for upwards of two thousand years. True it is indeed that Mr. Chater published a *Sinhalese* grammar in 1815; yet this led to no important results in point of *philological* researches. The language adopted in it was the bastard *Sinhalese* of the fourteenth Century. It was the language of the paraphrases—the *Sanskrit*, if I may so call it, *Sinhalicised*. When, therefore, Clough published his Dictionary fifteen years afterwards, he was led away with the belief

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\* Speigel's *Kammavâchâ*.—Intro: p. i.

that 'the *Sinhala* was derived from the Sanskrit.' He moreover perceived not the identity of the *Elu* with *Sinhala*; nor could he distinguish the *Pāli* forms in the ancient Sinhalese from the *Sanskrit* forms which predominated in our modern dialect. One would have supposed that the share he had had in the publication of the *Bālavatāra* could not fail to enlighten him on the subject. But such, unfortunately, was not the case. He recognized 'the elements of two distinct dialects, in the national language of Ceylon. One he pronounced the *Elu*, and the other the *Sinhala*. The former he regarded as 'the remains of the language originally spoken, i. e. by the aboriginal inhabitants; and the latter, as the language introduced after the Vijayan conquest.\*

The subsequent labours of the Rev. S. Lambrick (1834), as well as those of an anterior date (1821) of the Rev. John Callaway were of little avail. The Dictionary of the latter was intended for elementary schools. The Grammar of the former, by his adoption of the forms of language current amongst the vulgar, rendered but little assistance to the Philologist. His denial, moreover, of the existence of the *passive voice*, which he must have daily found in the Sinhalese Version of the Lord's prayer, only gave those who placed the Sinhalese in the South-Indian class an additional handle in support of their incorrect theory.

*History*, too, was then in its infancy. Upham's works published in 1833 tended rather to mislead than to direct the European mind. No effort was made to set Sinhalese history in its true light until Turnour entered the field of Oriental literature. The commencement of true historic knowledge may be regarded from the date (1837), when he published the *Mahavansa*, and exhibited the value of the *Pāli*, not only in regard to chronological and historical researches, but also in point of philological investigations. †

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\* For explanation of the terms *Elu* and *Sinhala* see *Sidatsangarā* p. xxvii et seq.

† The learned author of the *Dravidian Comparative Grammar* in fixing the date of Dravidian Civilization preparatory to an investigation into the origin of the Dravidian language, says: 'I am inclined to look to Ceylon for the best means of arriving at an approximate date.' p. 81.

Yet, it may be truly said that no one applied his energies to glean the information, which our historical works afforded to investigations connected with the language of the Sinhalese. Dr. Stevenson of Bombay has written several papers in the pages of the Bombay Asiatic Society's Journal; but they are by no means calculated to assist Philological investigations.\* Even the Rev. Spence Hardy, with a very intimate acquaintance with the Sinhalese, could not trace the origin of that language.† Indeed in times later still (1853) when the *Sidatsangarà* appeared, I confess, I was not able, with all the assistance of European and Asiatic researches then at my command, *definitely* to state the origin of the Sinhalese.‡

It was upon the publication of that Sinhalese Grammar, however, that people, in later times, began to pay greater attention to a critical study of the *Sinhala*. Since then has appeared an invaluable auxiliary to the investigation in hand—'The comparative Grammar of the Dravidian language by the Revd. R. Caldwell (1856). Since then too has arisen a greater thirst for a knowledge of the archæology of Buddhism; and, what is inseparably connected with it, the Pâli language. These helps combined with the light which History has shed upon the subject, and the knowledge already possessed by them of the Sanskrit, have enabled the native pandits in our own island to investigate with success the origin of the *Sinhala* language: and those investigations establish, as I purpose to show in a paper which I shall hereafter present to this Society in continuation of these introductory remarks, a result, the very opposite of that which Sir Emerson Tennent states as being founded upon "unequivocal testimony," or which Prof: Spiegel considers, is supported by *certissimis testimoniis*.§

Professor Lassen in his *Indische allisthumus kunde*, a work designed to be a critical digest of all the researches of the last

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\* 'In many instances Dr. Stevenson's lexical analogies are illusory and disappear altogether on a little investigation.' Caldwell's *D. G.* p. 40.

† Ceylon A. S. Journal.

‡ See Introduction. p. xxiv.

§ *Kammavâchâ* Introd: p. vii.

sixty years, relative to the antiquities of India, in speaking of the languages of the Dekkan viz. the *Tulva*, the *Malabar*, the *Tamil* the *Telugu*, the *Karnāta*, and the *Sinhalese*, sums up their relations to the Sanskrit as follows:—

‘A more critical investigation of the languages of the Dekkan has shown that they have been enriched from the Sanskrit, but are *quite independent of it* as to their origin. Their phonetic system is distinct, and so is the fundamental part of their vocabularies, embracing the words in most common use; and farther, what is decisive, their grammatical structure is peculiar. With this philological fact accord the traditions of the Dekkan, indicating, as they do, that the Dekkanese were originally in a rude state, and that settlers from the North brought to them their civilization. The traditions of the continent agree here with those of the island of Ceylon, and the phenomena of the religious and political state of the Dekkan, at the present time, establish the fact of its having received its civilization from that source. Its alphabets, also, came from the North. Yet, certain peculiarities are likewise found, which, not being referable to Arya teachers, must be considered as remains of usages properly belonging to the South-Country. Nor has the civilization brought from the North penetrated every where: many tribes are met with in the Dekkan, which have adopted only a part, sometimes more, and sometimes less, of the imported culture; one indeed, that of the Tudā on the Nilgiri, had, until within a short time, received no such civilizing influence.\*’

With all the respect due to so distinguished an orientalist as Pr. Lassen, I cannot but regard his remarks, so far as they relate to the *Sinhalese*, as inapplicable, and therefore inconsiderate.

It is quite true that the Sanskrit element, by which I mean the use of sibilants, aspirates, double letters etc. in the modern *Sinhalese*, cannot be traced to our ancient dialect; and that these have been engrafted on the *Sinhalese* in comparatively modern times.†

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\* S. Ind: Altenth. p. 363.

† See the history of the *Sinhalese* language in my *Introd: to the Sidat-sangarā* p. clxxxvii. et seq.



In view of the particular affinity which the Pâli and the Prâkrit dialects bear to the Sinhalese, and the historical conjectures as to the formation of the latter, it may also be affirmed that the Sinhalese is not a direct off-shoot of the Sanskrit. Yet, all this may be assented to without in the least affecting the proposition, that the *Sinhalese* belongs to the Northern division of languages, and cannot be classed amongst 'the languages of the Dekkan,' which, in accordance with the language of Mr. Caldwell, I shall in future designate the 'Dravidian.'

It may be here convenient to consider the *historical* before entering upon the *philological* questions, that relate to the subject. I believe it is a universally admitted fact, that before the Aryas or Sanskrit speaking people of Hindustan first emerged from obscurity, and settled themselves in upper India, the whole of the Peninsula from Cape Comorin to Himalayâ, and also the Lankâ of the Râmayana, had been peopled in every direction by an entirely distinct race of people in different stages of civilization, whom they designated *Daitya*, *Danavâ*, (Yakkhas or) *Râkshas*, and *Mlichhas*\*. These were the Yakkhas or barbarians whom Vijaya found on his arrival in Lankâ, and of whom the early Sanskrit and Bhuddhist writers speak with much aversion. This taken in connection with the fact that Demonolatry, or the worship of devils in Ceylon, is identical with 'the system which prevails in the forests and mountain fastnesses throughout the Dravidian territories and also in the extreme South of the Peninsula,'† leads to the inference, that the early settlers of Ceylon were a portion of the aboriginal inhabitants of India before its occupation by the Arya race. But it is also a fact, as I shall show hereafter, that they have neither retained their national character nor their national language.

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\* Dr. Stevenson's *Kalpa Sûtra*.—p. 133.

† Caldwell in his *Dravidian Grammar* says, 'This system was introduced within the historical period from the Tamil Country into Ceylon, where it is now mixed up with Buddhism.—p. 519.

The only tribes, however, that have not intermingled with the Sinhalese, and whose savage condition in modern times may be identified with the ancient barbarity of the yakkhas, are the *Veddās*; and these, be it remembered, are as distinct from the Sinhalese as are the Tamils of the North. There is also a distinctive class called the Rodiyas, and it is remarkable that their ranks were replenished from time to time with Sinhalese convicts of all castes from the Royal to the plebeian. Mr. Casie Chetty, the author of the Ceylon Gazetteer in giving a number of words in current use amongst the Rodiyas expresses a conjecture 'that they were either a colony of some of the wandering hordes from India, or a fragment of the aborigines of Ceylon itself partially blended with the Sinhalese.\*' This is very probable; and although we have not sufficient materials for comparison, yet the few words which have been collected of this dialect, containing the names for the common wants of mankind are, with six exceptions, different from 'the Sinhalese as it is spoken at the present day, and still more strikingly as it exists as a written language in the literature of the island.†

The mention of Nāgas or Nāgaworshippers, with whom the yakkhas had shared the kingdom of Lankā, does not lead to any certain results. For the Nāga worship had been diffused from a very early age throughout the whole of India‡ as well as in the north-west frontiers of the *Arya-desha*, as for instance, Cashmir.§

The worship of the Nāgas, moreover, was confined to that portion of this island, once called the *Nāga dīpa*, 'the northern and north-western parts of Ceylon, where Tamilians commenced to form

\* C. B., A. S. J. Vol. vi. p. 171.

† From amongst 128 words given by Mr. Casie Chetty, of the Rodiya dialect we can only identify 6 Sinhalese words e. g. *bintalāwa* 'earth,' altho' strictly speaking it is a 'plane;' *kalluwella* for *kaluwara* 'darkness;' *boralowa* for *boralu* 'gravel;' *bilinda* 'boy;' *murutan* for *mulutan* that which is cooked; *pikanawa* for *penenawa* 'perceive' C. B., A. S. J., 1850—3. p. 177 et seq.

‡ Asiatic Researches xx p. 95.

§ See Rajatarangani.

settlements prior even to the Christian era, and from whence they have gradually thrust out the Sinhalese.\*

These are, however, points of inquiry which may be dispensed with, in view of the fact, that, after the arrival of Vijaya both the aboriginal inhabitants of Lankà and their language had been so merged in the Arya invaders and their dialect, the Sinhalese, that little or nothing physically, historically, or philologically can now be traced to a Dravidian origin;† whilst all such considerations lead to the inevitable result of the Sinhalese language being an off-shoot of the speech of the Aryas, or the *Pāli*, or a *Prākṛit* dialect.

‘It is vain’ says Mr. Caldwell, and he says it truly,—‘to expect from considerations of colour and complexion any real help towards determining the race to which the Dravidian belongs’, p. 512. For, to state a fact mentioned by himself, and known to us in Ceylon “the descendants of the Portuguese who settled in India several centuries ago, are now blacker than the Hindûs themselves,” p. 513. Regarding, therefore, “colour as a most deceptive evidence of relationship and race,” [p. 515.] we may next direct attention to it in connection with a less fallible testimony, viz., “the shape of the head and the more permanent peculiarities of feature;” (ib) and here I need not labour to prove that the Sinhalese present a wide difference from all the races of the Dekkan. For instance, the features of the Tamils of the Southern Peninsula are peculiar, and though the complexion of the Sinhalese presents different shapes, the ‘copper colour’ is that which prevails over the rest: and this again it would seem is the colour of the Arya race, so much honored by Manu (cap. iv. § 130) when he declared it an

\* Caldwell’s *Drav. Grammar*, p. 4.

† Caldwell says “It is undeniable that emigrations from Ceylon to the southern districts of India have occasionally taken place. The Teers (properly *Tīvār islanders*) and the Ilavars, ‘Sinhalese,’ (from ‘Ilam’, *Ceylon*, a word which has been from the Sanscrit ‘*Simhalam*’ or rather from the Pali ‘*Sihalam*’ by the omission of the initial ‘s’) both of them Travancore castes, are certainly immigrants from Ceylon”—*Caldwell’s Com. Gr.*, p. 72.

insult to pass over 'even the shadow of a copper coloured man.' The colour as well as the features of the inhabitants of the Dekkan are certainly distinguishable from those of the Sinhalese even by a casual observer. An utter stranger to the various races cannot be three weeks in this Island before he perceives the striking difference between the manners and habits of the Sinhalese on the one hand, and those of the different other races on the other. European Teachers have frequently observed the facility with which the Sinhalese pronounce European tongues, presenting in this respect a quality distinguishable from every race of South-Indian people.

It may, however, be urged by those who advocate a contrary opinion that the use of long hair by the Sinhalese, a practice to which Agathemerus, a Greek Geographer of the third Century bore testimony,\* is worthy of notice in an inquiry into the relations of the Sinhalese with the early Dravidians. It is true enough that the usage referred to is equally characteristic of the Dravidian race.† But I submit that we have no undoubted testimony of the same usage not having existed in the Northern territories from whence Ceylon was peopled. On the contrary, the fact of Sàgara's having imposed 'shaving the hair' as a punishment on the Yavanas implies that it had been previously customary to use the hair long: and it is also not a little remarkable that Gotama Buddha a North-Indian is represented, like Siri Sanghabodhi, one of our kings,‡ to have worn tresses and a top-knot. But even supposing that such was not the case, and that the practice of twisting the hair into a knot at the back of the head is identical with that of the Dravidian race; and that, as stated by Mr. Caldwell, 'it was from Dravidian settlers in Ceylon that the

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\* 'The natives cherish their hair as women among us and twist it round their heads.'

† "Up to the present day the custom of wearing the hair long, and twisted into a knot at the back of the head is characteristic of all the inferior castes in the southern Provinces of the Tamil Country"—Caldwell's Grammar p. 75.

‡ See Attanagallwansa Cap. i § ii.

Sinhalese *adopted the same usage*' (p. 75); it may still be affirmed that there is nothing in this circumstance which militates against our position.

Historically Professor Lassen himself furnishes us with an item of proof which I shall here notice. He says 'whenever an original language has been retained, as among the Gondas, the Kandas and the Padarias, there is nothing of the civilization of the Aryas, or merely a sprinkling of it; but wherever, on the other hand, Arya civilization has penetrated and prevailed, as among the Kolas of Guzerat and others, the language of the Arya has also come into use.' Applying this test to Ceylon and its language, I perceive the result to be in direct opposition to the opinion of Mr. Lassen to which I first attracted attention. For, to suppose that Ceylon retained its aboriginal language even after the Vijayan conquest is to affirm that the Sinhalese received not even a "sprinkling" of the Arya civilization; which is not the case, the fact being, that far from its being 'a mere sprinkling' Ceylon has enjoyed from the very settlement of Vijaya a greater share of civilization than any other Country in the Dekkan, or in the fastnesses of the Vindhya.

Nor is Sir Emerson Tennent of a different opinion, for he distinctly says "To the great dynasty (of Vijaya) and more especially to its earliest members the inhabitants of Ceylon were indebted for the first rudiments of civilization, for the arts of agricultural life, for an organized Government, and for a system of national worship." (Vol. I p. 360.)

This being established, the converse of the proposition laid down by Professor Lassen holds good, viz.—that 'with the civilization of the Arya invaders the aborigines adopted their dialect.'

History also shows that the new colonists retained a distinct and separate character; and that although intermarriages might have taken place between the Yakkhas and the new settlers;\* yet that the

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\* The only mention however of this in the Mahawansa has reference to Vijaya; and the facts there stated clearly show that he was *not* "married" to *Kuweni* as supposed by Mr. Caldwell p. 81, but that having been captivated by

former remained, for a time, a distinct tribe; and that they wholly disappeared after 275 A. D., at which period they are for the last time spoken of in History as a servile class engaged in opening Tanks, etc. But whatever inferences may be drawn from the mention of the Yakkhas in the early part of our history; it is quite clear 'from all existing evidence,' 'that the period at which a vernacular dialect was common to the Yakkhas and Vijayan Colonists must have been extremely remote'\* and that the former soon disappeared either by amalgamation with or disintegration from the conquerors. The last supposition is however the more reasonable; since we find until very recent times a distinct tribe of people, in Ceylon, called the *Veddas* or *Beddas*, answering to the uncouth "Yakkhas" or "Monkeys" of ancient writers.

The language of our first monarch Vijaya was probably the Páli or the Prákrit. He came to Ceylon shortly after Gotama, who spoke the Páli or the Māgadhi. He was descended through the female branch of the Royal family of *Kalinga*, and his birth place was *Lala*, a subdivision of Magadha. "And the position," says Mr. James Prinsep (*Bengal A. S. Journal* vol. ii. p. 280) "assumed by Mr. Lassen that the Páli of Ceylon was immediately derived from the shores of *Kalinga*, independently of its being matter of history, is supported by the evidence of the records now discovered in that country:" and although Professor Lassen regards this as a question involved in obscurity, yet the very name given to the Island by Vijaya, and which we find was shortly afterwards used by the Indian Monarch *Asoka*, in his rock inscriptions, would lead to the inference that the Páli was the language of the con-

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her charms Vijaya had her for his *mistress*, and that when he had found he could not according to the usages of the east be *crowned* without a queen consort, whom a Yakkinni or 'non-human being' would ill represent, although the mother of two children, he discarded them all for the daughter of King Pāndiya of the nearest civilized state.

\* Sir J. E. Tennent's *Ceylon* p. 328, with whom I entirely concur in the matter, having long abandoned a contrary opinion which I expressed in my *Sidatsangara*, p. xxiv.

querors. We are not told what was the language of the letters which accompanied the embassy sent by Vijaya to King Panduwa for a Royal Princess; but it is probable that the letter of invitation, to his brother (See Mahawansa p. 53,) *Sumitta*, was in the *Páli* or the *Prákrit*, a language of the North, which, we learn from history, was greatly cultivated throughout the greatest part of Central India, which was at this time subject to *Magadha*. It is also ascertained from our historical Annals that our Kings had frequent intercourse with Arian and Dravidian Princes, and in some places the Historian describes the correspondence as having been carried on in 'the *Páli* language.'

There is another circumstance which may be here noticed. The birthplace of the first settlers of Ceylon was *Lala*. It is identical with *Lâta* and *Lêda*, and Dandi, the author of *Kávyadarsa*, says that even in comparatively a modern age, that of the Dramas, the language of *Lâta* as well as of *Banga* (which latter is only a different pronunciation of *Vanga*, and merely another name for *Gawda*) is usually the *Prákrit*. His authority goes further, for he places the language of *Lala* in the same class as that of *Cawda*, *Surasena*, etc: and his Commentator explains the '*et cetera*,' to mean the *Magadhí* (or *Páli*) and *Panchala* (the *Zend*). Hence all circumstances considered it is very clear that the *Páli* was the language of the band from *Lala* who colonized Ceylon, or rather a modification of it which bore the nearest relation to such languages as the *Suraseni*, and the *Zend*—at all events a so-called *Prakrita* dialect; therefore a language of the Arian and not of the South Indian class.

The last inference receives confirmatory proof from another historical fact, viz., that on the arrival of Mahindu in the Island he was not only able to converse readily with the people, but without loss of time to preach to them in 'the Sinhalese' language, or 'the language of the land.' This shows the intimate relationship which originally existed between the Sinhala and the dialect of Pataliputta; and although in course of several centuries as stated in the *Svasalankara*, the Sinhalese has undergone a vast change, yet it

may be readily believed that this change consisted in the dialect of the conquerors, (which was probably the Prākṛit) being melted with the preexisting language—*i. e.* by a process of shortening the words of that language, and modifying it so as to suit it to the tongue of men, whose organs of speech were incapable of enunciating several of its elements, such as the aspirates and combined consonants. I shall hereafter adduce ‘unequivocal proof’ of the fact, that the *Sinhala* as it is known even at the present day, exhibits the nearest affinity to the Pāli and the most distant connection with the Dravidian—a fact which is farther borne out by the facility with which Buddhagosa of *Pataliputta* translated the Sinhalese *Atthakatha* into the Pāli. It is also a fact to which I may briefly allude here, that the only Sinhalese Grammar now extant in this Island, follows Sanskrit and Pāli, and not Dravidian writers.

It is certainly true, as stated in the *Sidatsangarā*,\* that there are three elements in the Sinhalese, one in connection with the Sanskrit—another with the Pāli—and the third with the local; but it must be remembered that the pure Sinhalese so formed upon the establishment of the Vijayan dynasty appears to have been drawn† chiefly from the Sanskrit in the 15th Century after Christ, and from the Malabar and Telingu after the domination of the Dekkan princes, of whom the last deposed Sinhalese King, Sri Wekrama Rāja Sinha, spoke the Telingu well, and the Sinhalese but indifferently.

It was perhaps this latter phenomenon in the Sinhalese that led the Rev. Dr. Stevenson to consider the *Sinhalese also* as a branch of the Southern family.‡ His own observations, however,

\* See Introduction p. xiviii.

† See the comparative specimen of the ancient and modern Sinhalese in the *Sidatsangara* pp. xxxvi, wherein, if one thing is clearer than another, it is that nearly every word in the first is directly traceable to the Pāli, and in the second to the Sanscrit.

‡ See Bombay Asiatic Journal for 1842 p. 195; he also places the *Maldivian* under the head of the southern family; but I may here remark that it is clearly traceable to the Sinhalese.



militate against this opinion, for he says: 'The *Hindi* which contains the most (*i. e.* Brahminical words) is estimated by Mr. Colebrook to have *nine-tenths* of its vocables of Sanskrit origin, and the *Marathi* which contains the fewest has at least *four-fifths* of its words derived from the same source. In the Southern family again Sanskrit words are of rare occurrence, and enter less into the common language of the people, except in the *Sinhalese* which from the influence of the Pāli chiefly derived from the Sanskrit and the language of the Buddhist literature has *nearly as many words originally derived from the Sanskrit as the Hindi itself*.

Before however I proceed to adduce the promised proof to establish the non-Dravidian origin of the Sinhalese, and which I purpose to lay before this Society at a future opportunity upon several distinct heads, I may conclude my introductory remarks by quoting the expressed opinion of two of the most eminent linguists of the day, viz., Caldwell and Max Muller, names which, as you know, must be deemed to impart confidence to those who have the honor to labour in the beaten path in which they have travelled. The author of the invaluable Dravidian Grammar says, 'There is no relation, however, between the Sinhalese language—the language of the Sinhalese properly so-called, who were Buddhists and Colonists from *Magadha* or *Behar*—and the language of the Tamilians, nor is there any reason for supposing that the natural course of migration (*viz.*, from the mainland to the Island) was ever inverted to such a degree as to justify the supposition that the whole mass of the Dravidians entered India from Ceylon.' p. 73.

And although there is a slight difference of opinion between Professor Max Muller and myself as to the relationship which exists between the Sanskrit and the Singhalese; yet it will be observed that that difference is one which does not affect the main question in hand. He says:—'The Sanskrit now lives only in its offspring, the numerous spoken dialects of India—Hindustani, Maharatti, Bengālī, Guzerātī, *Sinhalese* etc, all preserving in the system of their grammar, the living traces of their common parent.'—*Survey of Languages*, p. 31.

*A few remarks on the poisonous properties of the Calotropis Gigantea, the Mudar of Bengal, the Yercum of the Tamils, and the Warra of the Sinhalese.—By W. C. ONDAATJE, Esq., Asst. Col. Surgeon.*

In the course of my public duties, as Medical Officer, in charge of the Civil Medical Stores, I was called upon to discover, if possible the cause of the death of one John Melder. He died at Chilaw, and the stomach and intestines with their contents were sent to me on 31st March last for examination, 12 days after death. He died shortly after some drugs had been administered to him by a native, who was considered to be a most experienced medical practitioner. It appears that the deceased having required an emetic, the native Doctor gave him a small quantity of powdered Kukuroomang seed, (*Randia dumetorum*), a well known native emetic, mixed in about 2 dessert spoonfuls of the milk of the plant called Warra (*Calotropis Gigantea*) with a quantity of cow's milk.

The immediate effects of the dose were incessant vomiting, and excruciating pain in the bowels: the extremities became benumbed and lifeless; and in about 2 hours after the medicine had been given, death supervened. The mudar has not to my knowledge been considered as a poison by Toxicologists either Indian or European. I made some experiments with a view of ascertaining the physiological properties of the fresh milk of the mudar. An ounce of it being given to a pup, in 5 minutes it began to froth at the mouth, and violent vomiting ensued until the stomach was completely emptied of its contents. The animal cried and groaned evidently from pain in the bowels. It lay down on the ground and gradually sank and expired within 24 minutes.

Ten minutes after I examined the animal. The mouth and tongue were of a violet colour. The stomach was quite empty, and the

mucous membrane corrugated, the intestines were contracted presenting a cord-like appearance, and spots of inflammation were visible.

The left ventricle of the heart and the larger vessels contained fluid blood.

A second experiment was made on a little dog. The quantity used was 60 drops diluted with water.

The symptoms already referred to followed each other in regular succession being attended with bloody stools. Death ensued in this case in 18 minutes.

These experiments afford sufficient and satisfactory data to lead us to the conclusion, that the milk of the mudar may be placed on the list of the most deadly vegetable poisons in Ceylon and India.

In the rapidity with which it destroys life, it is equal to the poison of the Upas, the celebrated Java poison, which it is well known is a milky juice drawn from the *Antiaris Toxicaria* producing the same symptoms on the animal economy that the juice of the warra does.

From the effects which the milk of the *Calotropis gigantea* has thus been ascertained to produce, it appears to me to belong to the class of Narcotic-Irritant poisons, a class of poisons that act on the Cerebro-spinal system of the nerves paralysing the muscles and finally the heart.

During the trial of the case it was clearly proved that the patient suffered from exactly the same painful and fatal effects that were noticed in my two experiments; and the contracted cord-like appearance of the man's Intestines sent to me for examination at once convinced me that death was caused by the effects of the Mudar Milk, which, though as I believed hitherto unknown as a poison, is positively such, and that of an irritant character.

As this cannot but be of great interest to the Indian Toxicologist, I have in these few remarks brought it to the notice of this Society, as this is the only literary and scientific body in Ceylon through which the fact can be communicated.

The Native doctor who administered the drug was tried for manslaughter in September last at Chilaw, and sentenced to 2 years imprisonment within the gaol. The leniency of the sentence is to be attributed to the circumstance, that the malpraxis in the opinion of the Jury, was the result of carelessness and ignorance.

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*On the Crocodiles of Ceylon—By the Revd. PRINCIPAL BOAKE.*

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The favourite haunts of Crocodiles being but seldom visited, in consequence both of the insalubrity of the localities in which they are generally to be found, and of the dangerous character of their inhabitants, the habits of these animals are very imperfectly known. The following account of two nests, which were recently found within a few miles of Colombo, may therefore be interesting to Naturalists.

The first of these nests was discovered by Mr. Symonds of the Survey Department, who found it to contain about 150 eggs, which he removed, not without considerable risk, having been repeatedly charged by the old Crocodile who was guarding them.

My curiosity having been excited by the description which I received of the nest from Mr. Symonds, I went to examine it myself. I found it amongst the bushes on the swampy bank of the Bolgodde lake, at a distance of a few feet from the water.

The nest itself consisted of wet vegetable matter mixed with mud, and was raised to the height of between three and four feet, presenting in shape very much the appearance of a small conical haystack, but in colour and consistency that of a heap of dung. Round the base of the cone, was a circular trench more than three feet broad, and about two feet deep, in which the old Crocodile was wont to wallow while watching her nest. The circle enclosed by this trench, the whole of which was covered by the base of the nest, was between six and seven feet in diameter.

I am not aware that these conical nests have been previously noticed. The Rev. J. G. Wood, who makes no mention of the nests of the Crocodile, says in speaking of the Alligator in his *Illustrated Natural History*, that the parent deposits her eggs in the sand of the river side, scratching a hole with her paws, and placing them

in a regular layer therein. "She then scrapes some sand, dry leaves, grass, and mud over them, smoothes it, and deposits a second layer *upon them*. These eggs are then covered in a similar manner and another layer deposited, until the mother has laid from 50 to 60 eggs. Although they are hatched by the heat of the sun and the decaying vegetable matter, the mother does not desert her young, but leads them to the water and takes care of them, until their limbs are sufficiently strong, and their scales sufficiently firm to permit them to roam the water without assistance."

It will be seen that the nest of the Crocodile of Ceylon differs considerably from that of the Alligator as described by Mr. Wood. In the former the eggs are placed at a height of at least two feet above the surface of the water; and, although the nests in Ceylon are principally composed of aquatic weeds in a wet state, which might be expected to give out considerable heat in fermenting, yet I do not believe that any artificial heat is required to hatch the eggs, because several eggs, which were procured from the Bolgodde nests, were hatched in my house, being merely deposited in earth which was kept damp and exposed to the rays of the sun.

While examining the nest that had been discovered by Mr. Symonds, we were told by some natives who accompanied us, that there was another nest, within a mile or two of the spot, which had not yet been disturbed.

On visiting this second nest, we found it in all respects very like the first, except that it was not so large, and that, besides the trench which surrounded it, there were one or two holes in the swamp in which the natives said that the old Crocodile was accustomed to lie.

Warned by the narrow escape which Mr. Symonds had when examining the first nest, we approached very cautiously, expecting an attack every moment, and when we were all assembled on the edge of the trench surrounding the nest, we hesitated to cross it, because it was when he was in the act of stepping across the trench, that Mr. Symonds was first attacked by the other Crocodile, which raised its formidable jaws directly beneath him, and would no doubt have effectually put a stop to his proceedings, had he not

promptly discharged the contents of his fowling piece down her throat.\* On finding however that no Crocodile appeared, our confidence returned; and at length one of our number ventured to approach near enough to remove the top of the nest, and to take away the eggs, of which he procured twenty-five.

On my expressing astonishment at the pacific conduct of the parent Crocodile, and suggesting that it was probably absent in pursuit of food, the natives who were with us expressed their conviction, that it was at that moment in the trench; but that it was of a different *caste* from the first. Further enquiries have satisfied me that this belief in the existence of two different species, or, as the natives call them, *castes*, of Crocodiles is universal in the country; and Dr. J. Anderson, of the Indian Museum, Calcutta, informs me that a similar belief prevails in Bengal respecting the Mugger, which closely resembles the Crocodile of Ceylon, if it be not identical with it. One *caste* is said to confine itself to a fish diet, while the other attacks human beings.

The former, called by the Sinhalese Elle Kimbola, or Grey Crocodile, grows to a larger size than the more savage species, and is said to be that which is found about Kornegalle. As I have two thriving specimens, hatched from the eggs of the Crocodile which attacked Mr. Symonds, and am promised one of the progeny of that which submitted so quietly to the plundering of its nest in my presence, I hope that I shall be able to ascertain, by the aid of some eminent English Naturalist, whether they belong to the same or to two different species. At present they present no difference in appearance that an unscientific eye can detect.

I may mention that there is some difficulty in bringing up young Crocodiles by hand, as they obstinately refuse every kind of food that I have ever presented to them. One, which was brought to me some years ago, died of inanition, although, for a week or ten days that it was in my possession, I constantly tempted it with

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\* This shot was not, however, fatal; for Mr. Symonds was subsequently charged twice by, as he believes, the same crocodile.

both flesh and fish. Those which I now have I feed by forcing bits of raw meat down their throats with a stick, two or three times a week. Under this treatment, they seem to thrive, having about doubled in size since they left the egg; but the operation is not a pleasant one, and requires some dexterity, as their teeth are exceedingly sharp, and they lose no opportunity of turning upon the hand that feeds them.

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*Native Medicinal Oils.*

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The processes, by which all Medicinal oils are prepared, would seem to be almost the same, except in the case of a few.

The general process followed in these preparations, is this:—

The drugs prescribed for the first decoction, being cut up and pounded together, are put into a vessel (earthen or copper) with well-water four times the weight of the drugs; the whole is then gauged by means of a piece of stick, on which accordingly a mark is put to denote the quantity, and three times as much water is again added. This is boiled down to a quarter of the whole or until it is reduced to the mark. The boiling must go on very slowly, continuing for seven days. Sometimes the juices of certain plants are substituted for this decoction.

This first decoction being then strained is put into a vessel, generally copper, with oil (*Sessamum* or other as the case may be) equal to a quarter of it in weight, and is next boiled with a medicinal composition, called "*Kalke*," compounded of a number of medicinal drugs well ground together, which *kalke* itself must, in weight, be equal to a quarter of the oil. The boiling of this, which may be called the second decoction, is continued for nearly five days more, except where juices are used instead of the first decoction, in which case, the boiling should not exceed three days. When the *Kalke* assumes the consistency of Bees' wax, the vessel is taken off the fire, and the liquid being then well strained, becomes the *Medicinal Oil*.

OILS. No. 1.—*Sidharte Tiele*.

FIRST DECOCTION.

Bely—*Ægle marmelos*, Corr.

Middy—*Premna serratifolia*, Linn.

Totilla—*Calosanthus indica*, Blume.

Palol—*Spathodea adenophylla*, D C.

Etdemata—*Gmelina Rheedei*, Hook.

Aswenna—*Alysicarpus vaginalis*, D C.

Polpala—*Ærva lanata*, Juss.

Endero—*Ricinis communis*, Linn.

Batu—*Solanum Indicum*, Linn.

Bewille—*Sida* species.

Take the roots of these in equal quantities, add them together, and the roots of *Satavaria*, *Asparagus racemosus*.

Pound them well and put all in a vessel with four times their weight of water. Put a mark, and then add three times the same quantity of water. Boil down the whole to a quarter.

SECOND DECOCTION.

Strain and put this first decoction into a clean vessel, with *Sessamum* oil and cow's milk, each equal to a quarter of it in weight. Then add *Kalhe* composed of the following ingredients, by grinding them together with cold water.

Satepuspe—*Anethum sowa* seed.

Wadekaha—*Acorus calamus*.

Inguru—Ginger.

Savindelunu—Rock salt.

Maha Arathe—*Alpinia Galanga* Linn.

Sulu Arathe—?

Ensaal—Cardamoms.

Dewedaare—*Pinus Deodar*.

Sandoon—Sandal.

Kottan—*Aucklandia Costus*, Falk.

Galmade—Talc.

Amukkera—*Withania somnifera*, Dun.

Meretemisiris—Pepper.

Jatamanse—*Nardostachys Jatamansi*, D C.

Welmadete—*Rubia cordifolia*.

These should be taken in equal quantities, and when added together, the whole must be equal, in weight, to a quarter of the oil

taken. All this must be boiled until the water is completely exhausted, and the Kalke assumes the consistency of Bee's wax. Then strain the oil.

VIRTUES.

In all cases of pain in the sides, &c., Rheumatic or otherwise, the oil may be rubbed over the parts affected; if the ailment be severe, a table spoonful to be internally applied,—immediate relief is certain. Females far advanced in pregnancy may safely drink this oil in cases of pain in the chest and abdomen. This is also good for diseases in the ear and head, seven or eight drops may be applied to the ear and a little rubbed on the head. This oil is of a cold temperament, and is specially adapted for persons who suffer from excessive heat in the system.

It may be safely used in cases of illness among children.

No. 2.—*Yaamedewe Kase Tiele.*

Make the First decoction of the following drugs by boiling them in the manner prescribed.

Roots of Wara—*Calatropis gigantea*, R. Br.

Navehandy—*Euphorbia Tirucalli*, Linn.

Karande—*Pongamia glabra*, Vent.

Totile—*Calosanthos Indica*, Blume.

Waila—*Gynandropsis pentaphylla*, D. C.

Patuk—*Euphorbia nercifolia*, Linn.

Yakevanasse—*Anisomeles ovata*, R. Br.

Yakberiyē—*Crotalaria laburnifolia*, Linn.

Welrukattene—*Cryptolepis Buchanani*, Rœm. et Sch.

Kurundo—Cinnamon.

Lonuvarene—*Cratœva Roxburghii*, R. Br.

Saksande—*Aristolochia Indica*, Linn.

Batu—*Solanum Indicum*, Linn.

Ratnetul—*Plumbago rosea*, Linn.

Tombe—*Leucas zeylanica*, R. Br.

Kariville—*Momordica Charantia*, Linn.

Madarutala—*Ocimum canum*, Linn.

Bely—*Ægle marmelos*, Corr.
 Cohombe—*Azaderachta Indica*, Ad. de Juss.
 Pamburu—*Limonia Missionis*, Wall.
 Hingorupatta—*Acacia concinna*, D. C.
 Eremudu—*Erythrina Indica*, Lam.
 Murunga—*Moringa pterygosperma*, Gært.
 Niyede—*Sansevieria zeylanica*, Willd.
 Kukurumaan—*Randia uliginosa*, D. C.
 Siviye—*Chavica Chuvya*, Moq.
 Nike—*Vitex Negundo*, Linn.
 Inguru—Ginger.

SECOND DECOCTION.

Take the following oils in equal quantities, so that the whole may be equal to a quarter of the first decoction.

Sessamum oil—

Castor oil—

Mec-oil—Expressed from the seed of *Bassia longifolia*.

Cohombe-oil—*Margosa*.

Next add kalke made of the following ingredients taken in equal proportions.

Seeds of Daluk—*Euphorbia antiquorum*, Linn.

Moonemal—*Mimusops eleugi*, Linn.

Medelle—*Barringtonia racemosa*, Rox.

Rukpenere—*Sapindus emarginatus*, Vahl.

Puhul—*Benincasa cerifera*, Lavi.

Dette—*Baliospermum polyandrum*, Wight.

Kekiry—*Cucumis*, sp.

Nelly—*Phyllanthus Emblica*, Linn.

Mee—*Bassia longifolia*.

Siviye—*Chavica Chuvya*, Moq.

Trastevalu—*Ipomœa turpethum*, R. Br.

Kaluduru—Black cummin seed, *Nigella sativa*, Linn.

Sududuru—White cummin seed.

Asemodegan—Parsley.

Inguru—Ginger.

Miris—Pepper.

Tippily—Long pepper.

Arelu—*Terminalia Chebula*, Retz.

Bulu—*Terminalia Belerica*, Roxb. fruit.

Nelly—*Phyllanthus Emblica*, Linn.

Noce—Nutmeg.

Wasawasi—Mace.

Krabo—Clove.

Suduloonu—Garlic.

Wadekaha—*Acorus calamus*.

Peronkayan—*Assa foetida*.

Seenakkaaran.

Palmaanikkan—Blue vitriol.

Savindelunu—Rock salt.

Yavekarelunu—Nitric.

Soweselunu—Natron.

Balal lonu.

Harankaha—*Curcuma Zerumbet*, Rox.

Satepuspe—*Anethum sowa*, Rox.

Welmee—Liquorice.

Kottan.—*Aucklandia Costus*, Falk.

Maasakka—Oak Galls.

Boil these for five days, and strain the oil.

VIRTUES.

This oil cures all boils in the throat. It renders the aid of the Surgeon unnecessary, even in cases, in which it had at first appeared to be indispensable. Even cases which had resisted the utmost skill of the Surgeon, have often yielded to the application of this oil, when such application had been made after mere opening of the boil. In cases of boils inside the throat, it should be drunk by the patient, about a Tea-spoonful at a time, once or twice a day. In other cases it may be rubbed over the boil.

In cases of scrofulous tumours round the neck, the oil should be rubbed over them and they should be fomented with burnt salt.

No. 3.—*Wiridukomaare Tiele.**

Make the First decoction of the following drugs.

Roots of Garide—

Lonuvarene—*Cratœva Roxburghii*, Wall.

Waraa—*Calatropis Gigantea*, R. Br.

Totile—*Calosanthos Indica*, Bl.

Seenuk—*Euphorbia Tortillis*, Rottl.

Enderu—*Ricinis Communis*,

Karendé—*Pongamia Glabra*.

Beville—*Sida* Sp.

Ratnetul—*Plumbago Rosea*, Linn.

Nike—*Vitex Negundo*.

Daluk—*Euphorbia Antiquorum*, Linn.

SECOND DECOCTION.

Take equal quantities of the following oils, so that the whole may be equal to 1-4th of the First decoction.

Sessamum oil—

Castor oil.

Mee-oil—*Bassia Longifolia*.

Cow-ghee.

Cohambe oil—*Margosa*.

Next make "*Kalke*" of the following ingredients.

Seeds of Pusvel—*Entada scandens*, Benth.

Cumburu—*Guilandina Bonduc*, Linn.

Karendé—*Pongamia glabra*.

Arelu—*Terminalia Chebula*, Linn.

Bulu—*Terminalia Bilirica*, Linn.

Nelly—*Phyllanthus emblica*.

Sududuru—White cummin seed.

Caluduru—Black cummin seed.

Asemodegan—Parsley.

Sadikka—Nutmeg.

Kraboe—Clove.

Wasawasi—Mace.

Kottemally—Coriander.

Uluva—Trigonella Fœnum-græcum, Linn.

Peronkayan—Assa foetida.

Suduloonu—Garlic.

Inguru—Ginger.

Miris—Pepper.

Tippily—Long pepper.

Boil these and strain the oil.

VIRTUES.

A remedy for all "*Sanny*" diseases, fits arising from excessive cold, especially in child birth, and oppression in the chest. To be applied internally and poured in the ears and nostrils.

For all pains and "*Andevayo*", Hydrocele, it is to be rubbed on the parts—and for costiveness of the bowels it is to be rubbed on the abdomen and fomentations must be applied.

This has also the effect of instantly warming the blood.

No. 4.—*Wajjrekaanty Tiele*.

Make the First decoction of Bewille roots.

SECOND DECOCTION.

Take each of the following liquids equal to the weight of the First decoction.

Juice of Kidaran-alle—Roots of *Amorphophallus campanulatus*, Bl.

Tender cocoanut water.

Cow's milk.

Then take a quantity of Sessamum oil equal to one-sixteenth of the aggregate weight of the First decoction and the other three liquids.

Next add "*Kalke*" equal in weight to one-fourth of the *Sessamum* oil, by grinding together the following ingredients in equal quantities.

Dewedaare—*Pinus Deodar*.

Kalanduru—*Cyperus rotundus*.

Satepuspe—*Anethum sowa*.
 Inguru—Ginger.
 Kaha—*Curcuma longa*.
 Wenivel—*Coscinium fenestratum*, Colebr.
 Kottan—*Auckandia Costus*, Falk.
 Kattekumtchal—*Frankincense*.
 Ensaal—Cardamoms.
 Kurundopotu—Cinnamon bark.
 Namal-reno—Pollen of Iron-wood flower.
 Sandun—Sandal wood.
 Hore-aretu—Core of the *Dipterocarpus zeylanicus*, Thw.
 Nelun-alle—*Nelumbium speciosum*-root.
 Boil all these as usual, and strain the oil.

VIRTUES.

Good for all sorts of diseases, to be drunk, or rubbed over the parts affected, or to be applied to the nose. This is particularly successful in cases of boils in the throat, and mouth, and Gum-boils, as well as all asthmatic diseases even in children.

No. 5.—*Vaate murtu Tiele*.

Substitute the Juice of the following plants for the First decoction.

Mowekeeriye—*Sarcostemma viminalis*.

Waraa—*Calatropis gigantea*

Daluk—*Euphorbia antiquorum*.

Kansa—Hemp.

Nike—*Vitex*, Negundo.

Timbiri—*Diospyros glutinifera*.

Extract the juice of the leaves of the first five plants, and of the bark of the last plant, and take them in equal quantities.

Next take the following oils in equal quantities, so as to make the whole equal to a quarter of the composition of the above juices.

Mee-oil—Extracted from the seeds of *Bassia longifolia*.

Sessamum-oil.

Castor-oil.

Cow-ghee.

Cocoanut-oil.

Then make "*Kalke*" of the following ingredients.

Kaha—*Curcuma Longa*.

Wenivel—*Coscinium fenestratum*.

Tippily—Long Pepper.

Peronkayan—*Assa foetida*.

Moonemal-ete—Seeds of *Mimusops elengi*.

Sodulunu—Garlic.

These should be taken in equal quantities, so that the whole when added together, may be equal to a quarter of the weight or the oils above mentioned. Boil every thing together during three days, until the "*Kalke*" assumes the consistency of Bees' wax, and strain the oil.

VIRTUES.

Good for all diseases arising from the morbid or excited state of the windy humour. This oil is of a warm temperament and adapted to persons frequently subject to cold sensations. In all cases of pains it is to be rubbed over the parts affected.

No. 6.—*Koleslesma Tiele*.

Extract the juice of—

Batu-fruit—A species of the *night shade*.

Kukurumaan fruit—*Randia uliginosa*, D. C.

Demette fruit—*Gmelina Asiatica*.

Pusvel—*Entada scandens*.

Hinguruvel—*Gueilandina Bonduc*.

Niyede—*Sansevieria zeylanica*.

Pupule leaves—*Vernonia zeylanica*, Less.

Embuldoddan—*Citrus aurantium*.

Iremusu roots—*Hemidesmus indicus*.

Sooduloonu—Garlic.

Inguru—Ginger.

Welaa roots—*Gynandropsis pentaphylla*.

Eremudu leaves—*Erythrina indica*.

Kuppeveniye leaves—*Acalypha Indica*.

Murunga bark—*Moringa pterygosperma*.

Take these juices in equal quantities instead of the First decoction, add cocoanut milk equal to a quarter of the whole of the juices, *Sessamum* oil equal to half the cocoanut milk, and the same quantity of Castor oil.

Next make "*Kalke*" of equal quantities of the following ingredients, so that it may equal a quarter of the *Sessamum* and Castor oils.

Dewedare—*Pinus Deodar*.

Welmee—*Liquorice*.

Savindelufu—Rock salt.

Wasavaasi—*Mace*.

Seenakkaaran—

Tippily—*Long pepper*.

Yavekarelunu—*Nitre*.

Trastevaalu—*Ipomœa turpethum*.

Asemodagan—*Parsley*.

Akkrepatta—*Pellitony of Spain*.

Galis—*Gardenia latifolia*.

Kaluduru—*Black cummin seed*.

Sududuru—*White cummin seed*.

Karaboe—*Clove*.

Noce—*Nutmeg*.

Palmaanikkan—*Blue vitriol*.

Arelu—*Terminalia Chebula*.

Bulu—*Terminalia Belerica*.

Nelly—*Phyllanthus Emblica*.

Boil all these as usual, and strain the oil at the end of three days.

VIRTUES.

Relieves diseases characterized by an excess of Phlegm, such as oppression in the chest, boils inside the throat, Gum-boils, and all kinds of "*Sanny*" convulsion arising from a morbid state of the three humours.

To be taken internally and rubbed over the body.

No. 7.—Vissassineely Tiele.

Take the Juices of the leaves of the following plants in equal proportion.

Aweriye—Indigo plant.

Attene—Stramonium.

Naa—Iron wood tree

Kaha—Turmeric.

Erremudu—*Erythrina Indica*.

Aswenne—*Alysicarpus vaginalis*.

Nike—*Vitex Negundo*.

Daluk—*Euphorbia antiquorum*.

Magulkarende—*Pongamia glabra*.

Katukarendo—*Barleria prionitis*.

Siviye—*Chavica Chuvya*.

Kariville—*Momordica charantia*.

Wang Eppelle—*Justicia adhadota*.

Puak—Areca

Tippily—Long pepper.

Telekeeriye—*Excæcaria agallocha*.

Wailaa—*Gyandropsis pentaphylla*.

Patuk—*Euphorbia nereifolia*.

Cohombe—Margosa.

Getetumbe—*Leucas zeylanica*

Keekerendeye—*Eclipta erecta*, Linn.

Maaraa—*Adenanthera pavonina* Linn.

Kalukammeriya—*Solanum*.

Katurumurunga—*Agati grandiflora*.

Totile—*Calosanthos Indica*.

Godemanel—*Crinum ornatum*, Herb.

Wasetel—*Ipomœa sepiara*, Konig.

Karal Sebo—*Achyranthes aspera*, Linn.

Niyede—*Sansevieria zeylanica*.

Polpala—*Ærva lanata*, Juss.

Bely—*Ægle marmelos*,

Poataa—

Yakberiyē—*Crotalaria laburnifolia*.

Pawatta—*Pavetta Indica*.

Andutala—A species of *Ocimum*.

Wadekaha—*Acorus calamus*.

And the juices of Polbadda—Cabbage of the cocoanut tree.

Soduloonu—Garlic.

Mix a quantity of human urine equal to one-tenth of all these juices put together. Add also *Sessamum* oil equal to one-tenth of the aggregate weight of the whole. Next make "*Kalhe*" of the following drugs.

Kurundupotu—Cinnamon bark.

Ensaal—Cardamoms.

Inguru—Ginger.

Miris—Pepper.

Tippily—Long pepper.

Kollankole—*Pogostemon Heyneanum*.

Noce—Nutmeg.

Wasawaasy—Mace.

Kraaboe—Clove.

Peronkayan—*Assa foetida*.

Gajetippily—A species of long pepper.

Kelende-ete—*Holarrhena mitis*, R. Br.

Waddekaha—*Acorus calamus*.

Saarene—*Trianthema decandra*, root.

Katerolu—*Clitorea ternatea*, Linn.

Olinde-ete—Seed of *Abrus precatorius*.

Patuk root—A species of *Euphorbia*.

Amukkera—*Withania somnifera*, Dun.

Madurutala—*Ocimum canum*, Linn.

These must be taken in equal quantities, and the whole when prepared, should be equal in weight, to one-fourth of the oil taken.

Boil three days.

VIRTUES.

For all serpent-bites to be taken internally, a table-spoonful, and

rubbed on the wound. If the patient lose his senses, a few drops may be applied to the nostrils and eyes.

This will be found equally efficacious in cases of poison.

No. 8.—*Heneraaje Tiele.*

FIRST DECOCTION.

Wenivelgete—*Coscinium fenestratum.*

Pananpety.

Roots of Etdemete—*Gmelina Rheedei.*

Ankende—*Acronychia pedunculata*, Walpa.

Magulkarende—*Pongamia glabra.*

Anoedaa—*Abutilon* sp.

Welaa—*Gynandropsis pentaphylla.*

Kurundu—*Cinnamon.*

Nike—*Vitex Negundo.*

Wara—*Calatropis gigantea.*

Iremusu—*Hemidesmus indicus.*

Dehi—*Lime.*

Embuldodan—*Citrus aurantium.*

SECOND DECOCTION.

To this First decoction add juices of:—

Batu fruit—A species of the *night shade.*

Demete do.—A species of *Gmelina.*

Kukurumaan do.—*Randia uliginosa.*

Dehi do.—*Lime.*

Dodang do.—*Citrus aurantium.*

Kaameranka—*Averrhoa Carambola.*

Goreke do.—*Garcinia Cambogia.*

Inguru—*Ginger.*

Pusul—*Ash pumpkin.*

Annasy—*Pine apple.*

Heeresse—*Cissus edulis*, Dalz.

These juices must be taken in equal quantities, and the whole must equal the First decoction in weight.

Next add Sessamum oil.

Mee oil—*Bassia longifolia*.

Castor oil.

Cow ghee.

Kohombe oil—*Margosa*.

Cocoanut oil.

These oils must also be taken in equal quantities, so as to make the whole equal to one-eighth of the First decoction and the juices put together.

Then make "*Kalke*" of the following ingredients, taken in equal proportions, so that the whole *Kalke* may be equal to one-fourth of the oils.

Areloo—*Terminalia Chebula*.

Bulu—*Terminalia Belerica*.

Nelly—*Phyllanthus Emblica*.

Inguru—Ginger.

Suduloonu—Garlic.

Abe—Mustard.

Miris—Pepper.

Sewese-lunu—Natron.

Sawinde-lunu—Rocksalt.

Balal-lunu.

Yavekare-lunu.

Lewa-lunu—Common salt.

Savukkaarang—

Degal.

Oluva—*Trigonella Fœnum Græcum*.

Manoseele—Red arsenic.

Hiriyal.

Aankarang.

Seenakkaarang.

Navesaarang—Muriate of ammonia.

Penerepotu—Bark of *Sapindus emarginatus*.

Boil as usual, and strain the oil.

VIRTUES.

Relieves all sorts of Sanny-convulsion arising from a morbid state of the three humours. To be taken internally and applied to the nose and eyes.

No. 9.—*Kayteke Tiele.*

Take the juice of Wetekeyya roots, *Pandanus odoratissimus* and cow milk in equal quantities. Then take Sessamum oil equal to one-eighth of the weight of both.

Next add "*Kalke*" made of the following ingredients, which, when ground, must equal one-fourth of the oil.

Sandun—Sandal.

Welmee—Liquorice.

Kottan—*Aucklandia Costus*.

Kurundu—Cinnamon.

Ensaal—Cardamom.

Kollankole—*Pogostemon Heyneanum*.

Hingurupiyely—*Kæmpferia Galanga*.

Kalanduru—*Cyperus rotundus*.

Koketiye—*Aponogeton crispus*.

Orulesattang—Civet musk.

Dewedaare—*Pinus Deodar*.

Sevenne-roots—*Andropogon muricatum*.

Iriveriye do.—*Plectranthus zeylanicus*.

Sirivedy-beville do.—*Sida species*.

Kapukinisse seeds—*Abelmoschus moschatus*.

Jataamaanse—Indian spikenard.

Boil these for three days and strain the oil.

VIRTUES.

Relieves all diseases arising from the vitiated or heated states of the blood, such as rheumatic pains, and to be drunk, or rubbed on the parts affected.

No. 10.—*Chandrekaanty Tiele.*

The juice of Wetekeyya roots and cow milk in equal proportions

Sessamum and Castor oils equal to one-eighth of the juice and milk.

Kalke made of the following drugs equal to one-fourth of the oil as usual.

Dewedaare—*Pinus Deodar*.

Welmee—*Liquorice*.

Iriveriye roots—*Plectranthus zeylanicus*.

Samedera roots—*Samadera Indica*.

Lotsumbulu bark—*Symplocos racemosa*.

Hingurupiyely—*Kæmpferia Galanga*.

Pambemul.

Kuppeveniye—*Acalypha Indica*.

Keekirindiye—*Eclipta erecta*.

Ingini seeds—*Strychnos potatorum*.

Orulesattang—*Civet musk*.

Kayippoo—*Catechu*.

Olinde roots—*Abrus precatorius*.

Kalanduru—*Cyperus rotundus*.

Bintamburu roots—*Ipomæa rugosa*.

Arelu—*Terminalia Chebula*.

Bulu—*Terminalia Belerica*.

Nelly—*Phyllanthus Emblica*.

Sandon—*Sandal*.

Boil these for three days.

VIRTUES.

Relieves Headache, heat in the brain and eyes, causing a constant flow of tears. Good for all diseases of the head arising from heat. This is a very mild oil, and good for daily use by rubbing on the head.

No. 11.—*Dewemurtukumaare Tiele*.

Take the juices of

Mee-roots—*Bassia longifolia*.

Kurundu do.—*Cinnamon*.

Waraa do.—*Calatropis Gigantea*.

Magulkarende do.—*Pongamia glabra*.

These must be taken in equal proportions, as also the following juices, so as to make the latter equal to the former.

The juice of Kinihiriye leaves—*Cochlospermum Gossypium*.

Attene leaves—*Stramonium*.

Keekirindiye leaves—*Eclipta erecta*.

Mugunevenne do.—*Alternanthera sessilis*.

Madurutala do.—A species of *basil*.

Leeme do.—*Dolichos catjang*.

Kapperevalliya do.—*Coleus aromaticus*.

Iriveriye do.—*Plectranthus zeylanicus*.

Satavaariye do.—*Asparagus racemosus*.

Ahu do.—*Morinda citrifolia*.

Welaa do.—*Gynandropsis pentaphylla*.

Nike do.—*Vitex Negundo*.

Then add a similar quantity of cocoanut milk, thus you will have the two compositions of the juices and cocoanut milk—all the three in equal proportions.

Next add so much of the following oils, to be taken in equal quantities—as will be proportionate to one-eighth of the whole of these liquids.

Castor oil.

Mee oil—*Bassia longifolia*.

Cow-ghee.

Kohmbe oil—*Margosa*.

Lastly make the "*Kalke*" of the following ingredients, which must, when ground together, equal one-fourth of the oils.

Kaluduru—Black cummin seed.

Sududuru—White cummin seed.

Suduloonu—Garlic.

Perunkaayan—*Assa foetida*.

Kraboe—Clove.

Wasawase—Mace.

Sadikka—Nutmeg.

Asemodegan—Parsley.

Pepiliye—*Hedyotis racemosa*.
 Nerivisse—*Aconitum ferox*.
 Palmaanikkan—Blue vitriol.
 Savindelunu—Rock salt.
 Welmee—Liquorice.
 Abing—Opium.
 Harankaha—*Curcuma zerumbet*.
 Atkaha—Turmeric.
 Arelu—*Terminalia Chebula*.
 Bulu—*Terminalia Belerica*.
 Nelly—*Phyllanthus Emlica*.
 Inguru—Ginger.
 Kattekumathal—Frankincense.
 Jataamaanse—Indian spikenard.
 Wadekaha—*Acorus calamus*.
 Sevenne roots—*Andropogon muricatum*.
 Iriveriye roots—*Plectranthus zeylanicus*.
 Hingurupiyely—*Kempferia Galanga*.
 Vildummella—A species of resin.
 Boil these for seven days, using cinnamon wood for fuel.

VIRTUES.

To be rubbed on the head and applied to the ear and nose in all cases of Sanny. This oil will readily restore warmth. It is also very efficacious in cases of cholera, for restoring warmth and relieving cramps.

 No. 12.—*Gadu Tiele*.

Take the Juices of Muruwa leaves, *Marsdenia tenacissina*; Magulwaaraa Do.—a species of *Adenanthera*, in equal quantities, and cocoanut oil equal to a quarter of both these Juices put together.

Kalka.

Sududuru—White Cummin seed
 Kaluduru—Black Cummin seed.
 Kendegan—Sulphur.

Suduloonu—Garlic

Boil these three days.

VIRTUES.

Cures all incipient boils, when rubbed and fomented with burnt salt.—

No. 13.—*Brungamaleke Tiele.*

Take the Juice of Kekirindie—*Eclipta erecta*, and

Nelly fruit—*Phyllanthus Emblica*

With cow milk and Sessamum oil

All in equal quantities; mix them together, and to the weight of one-sixty-fourth of this composition, take *Welmee*, liquorice which being ground, must be boiled with the liquids, for three days.

VIRTUES.

Relieves heat in the head and eyes, attended with constant flow of tears, blackens the hair and cures all headaches, to be rubbed on the head.

No. 14.—*Seepathe Tiele.*

Make the First decoction of the bark of the *Maadam* tree—*Syzygium Jambolanum*.

SECOND DECOCTION.

Sessamum oil equal to $\frac{1}{4}$ of the First decoction.

Kalka.

Inguru—Ginger.

Miris—Pepper.

Tippily—Long Pepper.

Arelu—*Terminalia Chebula*.

Bulu—*Terminalia Belerica* fruit.

Nelly—*Phyllanthus Emblica*.

Wenevel—*Coscinium fenestratum*.

Kaha—Turmeric.

Boil these for three days.

VIRTUES.

A cure for *Elephantiasis*. The oil should be rubbed on the head and the legs, twice a day. This application must be continued for one month, when it is certain to give relief.

No. 15.—*Balakorande Tiele*.

FIRST DECOCTION.

Bewille—*Sida* species.

Katokarendo—*Phoberos Cœrtnerii*.

SECOND DECOCTION.

Sessamum oil equal to a quarter of the First decoction. Cow milk four times as much as oil.

Kalka Sandun—Sandal.

Kattekumatchal—Frankincense,

Kottan—*Aucklandia Costus*.

Ensaal—Cardamum.

Hingurupiyely—*Kempferia galanga*.

Iremusu—*Hemidesmus indicus*.

Agil—Logwood

Kideatuttan.

Satepuspe—*Anethum sowa*.

Amukkera—*Withania Somnifera*.

Jeweeke—Seweya.

Vresembeke.

Jataamaanse—Indian spikenard.

Welmee—Liquorice.

Dewedara—*Pinus Deodar*.

Savindelunu—Rock salt.

Ratnetul—*Plumbago rosea*.

Asemodegam—Parsley.

Perunkayan—*Assa fætida*.

Tippily—Long pepper.

Munwenne.

Maswenna.

Inguru—Ginger.

Walga miris—Piper Sylvestre.

These must be taken in equal quantities and the whole when ground together must be equal to $\frac{1}{2}$ of the oil.

VIRTUES.

For all pains in the system, nervous debility, and oppression in the chest. To be drunk and rubbed over the parts affected, and applied to the nose.

This paper was found among the Society's papers without any name attached to it.—It is believed to have been the production of the late Dr. Pieris of Kandy, who paid considerable attention to Native Materia Medica.

The Botanical names given of the plants have been corrected, and those not given added by Mr. Ferguson F. L. S.

JOURNAL
OF THE
CEYLON BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

1867—70.

COLOMBO:
PRINTED BY F. FONSEKA, CHATHAM STREET, FORT.
1870.



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OFFICE BEARERS OF THE CEYLON BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

PATRON:

His Excellency Sir HERCULES G. R. ROBINSON, K. C. M. G.

PRESIDENT:

Capt. A. B. Fyers, R. E.

VICE-PRESIDENTS:

The Rev. Barcroft Boake, D. D.

C. P. Layard, Esq.

COMMITTEE:

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Rev. J. Scott	W. Skeen, Esq.
James D' Alwis, Esq.	W. Bryan, Esq.
J. Capper Esq.	Dr. Koch.

R. V. Dunlop, Esq.—*Treasurer.*

Lieut. Vincent W. Legge, R. A.	} <i>Secretaries.</i>
Lionel F. Lee, Esq.	

Mudaliyar L. De Zoysa.—*Librarian.*



RULES AND REGULATIONS OF THE SOCIETY.

[*Mem.*—The Asiatic Society of Ceylon was instituted 7th February, 1845 ; and by the unanimous vote of a Special General Meeting of the Royal Asiatic Society, held on the 7th February 1846, it was declared a Branch of that Society, under the designation of the Ceylon Branch of the Royal Asiatic Society.]

1. The design of the Society is to institute and promote inquiries into the History, Religion, Literature, Arts and Social Condition of the present and former inhabitants of this Island, with its Geology and Mineralogy, its Climate and Meteorology, its Botany and Zoology.

2. The Society shall consist of resident or ordinary, honorary, and corresponding Members ; all elected by ballot at some General Meeting of the Society.

3. Members residing in any part of Ceylon are considered resident.

4. Persons who contribute to the objects of the Society in an eminent and distinguished manner, are eligible as Honorary Members.

5. Persons residing at a distance from Colombo may, upon special grounds, and with the recommendation of the Committee, be elected Corresponding members.

6. Honorary and Corresponding members shall not be subject to any fee on entrance, or any annual contribution, and are to be admitted to the meetings of the Society, and to the privilege of the Library, but are not to vote at meetings, or be elected to any of its offices, or take any part in its private business.

7. All Military Medical Officers resident, or who may reside, in Ceylon, are Honorary Members of the Society without entrance fee or Subscription.

8. Every ordinary Member of the Society shall pay, on admission, an entrance fee of half a guinea, and an annual subscription of one guinea. Annual subscriptions shall be considered due on the 1st of January of each year. Members who fail to pay their subscriptions by the end of the year (provided they have been called for), shall be considered to have relinquished their connection with the Society.

9. The privilege of a Life Membership may be ensured by the payment of £10 10s., with entrance fee, on admission; £8 8s., after two years; and £7 7s., after four or more years' subscriptions.

10. The Office-bearers of the Society shall be, a President, two Vice-Presidents, Treasurer and Secretary, with a Librarian, Curator of the Museum, and Conservator of the Meteorological and other scientific instruments of the Society :—all appointed from time to time by open vote at some General Meeting of the Society ; and their functions shall be as follows :—

[1.] The President, and in his absence one of the Vice-Presidents, shall take the Chair at all meetings of the Society and of the Committee, maintain order, collect the votes, and cause the laws of the Society to be observed and enforced.

[2.] The Treasurer shall receive, collect, and pay out all monies on behalf of the Society, keep an account thereof, with the vouchers, and submit a statement of the pecuniary affairs of the Society to the Anniversary Meeting, and at other times as may be required.

[3.] The Secretary shall arrange, give notice of, and attend, all meetings of the Society and of the Committee, and record their proceedings ; he shall also edit the Journal, and exercise a general superintendence under the authority of the Committee.

[4.] The Librarian, Curator of the Museum, and Conservator of the Scientific Instruments belonging to the Society, will

take charge of the books and other articles committed to them respectively, keep a correct list thereof, and generally conform in their management to the Rules of the Society in that behalf, or in the absence of such, to the directions of the Committee ; having respect at all times to the safety and proper condition of the articles, and to the interests of the Society in their increase and improvement : The Curator of the Museum, in particular, taking care to superintend the reception of all articles in that Department, transmitted to the Society, and have the same speedily submitted to examination and reported on, and suitably arranged.

11. The affairs of the Society shall be managed by a Committee of nine Members, (with power to add to their number), in addition to Office-bearers, elected in like manner ; but subject always to the Rules and Regulations passed at General Meetings ; three to be a quorum.

12. Members desirous of proposing persons for admission to the Society shall give notice of the same to the Secretary, in writing, at least a fortnight before the assembly of a General Meeting. Admission to Membership of the Society shall be by Ballot at any General Meeting. No candidate to be considered as elected, unless he has in his favour two-thirds of the votes taken.

13. A General Meeting of the Society shall be held Quarterly namely, on the 7th day of February or first lawful day thereafter, and in the first week of the months of May, August and November, and at such other times as may be determined by the Committee : due notice of the Meeting, and of any intended motion which does not come through the Committee, except the nomination of new Members, being always first given by the Secretary.

14. All papers and communications to the Society shall be forwarded to the Secretary at least a fortnight before the assembly of the General Meeting at which they are to be submitted ; when they shall

be read by the Author, or in his absence by the Secretary, or some Member of the Society.

15. All papers and other communications to the Society read or submitted at any General Meeting, shall be open to free discussion ; and such papers shall be printed in the Transactions of the Society as shall have been approved of by the Committee on Papers.

16. The course of business at General Meetings shall be as follows :—

- ‘[1.] The Minutes of the last Meeting shall be read by the Secretary, and signed by the Chairman.
- [2.] Reports of Committees shall be read, and communications made of all articles received, and donations to the Society.
- [3.] Any specific or particular business submitted by the Committee, or appointed or open for consideration, shall be proceeded with.
- [4.] Candidates or new Members shall then be proposed, ballotted for, and admitted or otherwise, as the case may be.
- [5.] Papers and Communications for the Society shall then be read.

17. Special Committees may be formed for the prosecution of any specific object or matter of research ; but these must be named at a General Meeting ; and they will act as much as may be in co-operation with the Secretary of the Society, who will also be a constituent Member of all such Committees.

18. Every Member of the Society has the privilege of introducing, either personally or by a card, one or two visitors to the General Meetings.

19. One copy of each Journal shall be sent by the Secretary to every Member who has paid his Subscription for the current year, and to every Honorary member resident in Ceylon, and every such Member may procure a second copy, on application to the Secretary.

Members requiring more than two copies of the Journal, can be supplied with them at half the price charged to the Public.

20. Evening Meetings shall be held once a month, or at other times as may be arranged, for discussion on papers read, or to be read at General Meetings, (such papers however not necessarily being before the Meeting,) the mutual improvement of the Members, and the promotion of the objects and advancement of the interests of the Society.

21. Members who have been absent from Ceylon, on their return to the Island, have the privilege of rejoining the Society within 12 months of their arrival, on payment of the Subscription for the current year.

22. It shall be competent for any General Meeting to suspend temporarily any of the above Rules.

RULES OF THE LIBRARY.

1. All Books borrowed from the Library shall be duly entered in the Receipt Book, with the date of giving out, and the date of the return, which latter shall be initialled by the Librarian.

2. No book to be written on, or injured in any respect whatsoever, and every book borrowed shall be returned in proper condition, as received.

3. The period for which books borrowed may be kept shall be as follows :—

[1.] Periodicals, and numbers or volumes of a series, while they remain unbound, for 14 days only, and no more.

[2.] Books and Periodicals must be returned at the end of the month in which they were issued, to enable the Librarian to

verify his Catalogue. Members not residing in Colombo may retain a book for a period not exceeding three months. But

- [3.] All books borrowed, of whatsoever description the same may be, shall be returned to the Library one week at least before the 7th of February in every year,—that pamphlets and serials may be bound up, and the Catalogues corrected ; and that a proper Report on the state of the Library may be prepared for the Anniversary Meeting.

4. Dictionaries, and works of reference, or of especial rarity or value, do not go out : they remain in the Library for use or inspection ; and Periodicals lie on the table for one week.

5. All works in the Library, or on the table of the Society, may be seen and consulted by Members, and also by others properly recommended, with the leave of the Librarian, or of his assistants under his direction.

THE MUSEUM.

No article under the charge of the Curator of the Museum, or of the Conservator of Scientific Instruments belonging to the Society, shall be moved or touched but by the Curator and Conservator respectively, or their assistants under their express direction.

LIST OF MEMBERS:

Alwis, A. D'
 Alwis, James D'
 Andree, H. D.
 Andree, R., M.D.,
 Armitage, G.

Bacon, Rev. J.
 Bailey, Rev. J. H. B.
 Becket, T. W. N.
 Bell, A. J.
 Birch, J. W.
 Blake, J. R.
 Boake, Rev. B., D.D.
 Boake, W.
 Both, C.
 Bowling, G. A. L.
 Brighthouse, J., M. D.
 Brito, C.
 Brodie, J.
 Brodie, W. C.
 Browne, Capt. Horace A.
 Brown, R. L. M.
 Bryan, W.

Campbell, A.
 Capper, J.
 Catto, J.
 Coles, Rev. S.
 Coomara Swamy, M.
 Creasy, Hon'ble Sir E.
 Curtayne, J. B.

Davids, Rhys (life member.)
 Dawson, R. (life member.)
 De Saram, C.

De Saram, F. J.
 Dias, C.
 Dias, H.
 Dickman, C.
 Drieberg, J.
 Dunlop, R. V.

Ferdinands, C. L.
 Ferguson, A. M., (life mem-
 Ferguson, W. ber.)
 Ferguson, J.
 Foulkes, S. W.
 Fyers, A. B. Capt. R. E.

Gabriel, H. D.
 Gill, T.
 Gillman, H. W.
 Goonetillike, W.
 Gower, E.
 Green, Staniforth
 Grenier, S.
 Grinlinton, J. J.
 Guthrie, J.

Hawkins, G. H.
 Herbert, W. H.
 Home, J. W.

Jayasinghe, Cornelis
 Jones, Keppel

Karunaratne, C. F. W.
 King, Æ. A.
 Koch, E. L.

Layard, C. P.	Rains, S. W., (life member.)
Leechman, G. B.	Richmond, S. T.
Ledward, C. H.	Robertson, W. R.
Lee, Lionel F.	Robinson, E.
Legge, Vincent W., Lt. R.A.	
Loos, C., M. D.	Scott, Rev. J.
Lorenz, C. A.	Sharpe, W. E. T.
Ludovici, L.	Skeen, W.
	Skeen, W. L. H.
Mackwood, F. W.	Slorach, J.
Maitland, J.	Sparkes, C. S.
Marsh, J.	Spitteler, A.
Martensz, J.	Stephen, T. B.
Mendris, G.	Stewart, C. H.
Mill, Rev. J.	Steward, G.
Mitchell, J. C.	
Morgan, Hon'ble R. F. W.	Tatham, C.
Morgan, R. H.	Thwaites, G. H.
Mutukistna, H. F.	
	Venn, J. W.
Nevill, Hugh.	
Nicholson, Rev. J. (life member.)	Wall, G.
Nicholls, G.	Whyte, A.
	Wijaysinha, Mudaliyar L.
O'Halloran, C.	Winzer, J.
Ondaatje, W. C.	Woodward. Lieut. R.E.
Perera, Rev. H.	Young, J. D.
Prins, J. F.	
Prescott, W.	Zoysa, Mudaliyar L. De
Pieris, J. M. P.	
Pole, H.	

Honorary Members.

Childers, R. C.	Military Medical Officers,
Holdsworth, E.	while resident in Ceylon.

N. B.—Members are requested to give notice to the Secretary, in writing, on their leaving Ceylon for any length of time.



PROCEEDINGS
OF
MEETINGS OF THE CEYLON BRANCH
OF
THE ROYAL ASIATIC SOCIETY.

Committee Meeting, November 6, 1866.

Rev. B. Boake, Vice-President, in the Chair.

Messrs. C. P. Layard, R. Dawson, W. Ferguson, G. S. Steward.

Mr. Layard informed the Committee that Mr. Barnes had offered the Society his entomological collection, if proper means for preserving it were in the Society's hands ; and Mr. Layard was asked to write to Mr. Barnes and say that the Society would accept his offer.

The Committee gave permission to Mr. Layard to borrow the Native fibres and oils in the Society's Museum, to exhibit at the approaching Agri-Horticultural show.

It was settled that the price of each issue of the Journal to members should be 2s. 6d.,—to non-members, 4s.

Committee Meeting, November 22, 1866.

R. Dawson, Esq., in the Chair.

Messrs. De Zoysa, Primrose, and Steward.

The following papers were laid on the table :—

Engineer's Journal for June, July, August and September,
1866.

Annals of Natural History, June to October.

Proceedings of Asiatic Society of Bengal for May, 1866.

Journal of Asiatic Society of Bengal, Vol. 34, Pt. 1, and Parts I. and II. of Journal for 1866 ; and

A packet of papers presented by the University of Christiana.

Mr. De Zoysa promised to read a translation from the Mahawanso, on Irrigation, at the next General Meeting, which was fixed for December 8, at 2 p. m.

General Meeting, December 8, 1866.

Dr. Fraser in the Chair.

Rev. B. Boake, Messrs. Dawson, Capper, Jones, Steward, Marsh, Hawkins, Ondatjie, and Blake.

The Secretary laid upon the table the following donations from the Smithsonian Society of Washington :—

Results of Meteorological Observations from 1854 to 1859, Vol. 2, Part 1.

Smithsonian Reports for 1861, 1862, and 1863.

Annual Reports of the Trustees of the Museum of Comparative Mythology, 1863, and 1864.

Journal of the Portland Society of Natural History, Vol. 1, No. 1.
Annual Report of Lieut.-Col. J. D. Graham, on the Improvement of Harbours.

List of American Writers on recent Conchology.

Report of Lieut.-Col. J. D. Graham, U. S. Topographical Engineers.

Smithsonian Contributions to Knowledge, Vols. 13, 14.

Smithsonian Miscellaneous Collections, Nos. 1, 2, 3, 4 and 5.

Proceedings of the Portland Society of Natural History, Vol. 1.

The following Gentlemen were elected Members of the Society:—

Messrs. J. J. Grinlinton, F. Mackwood, W. H. St. Albin, Staniforth Green, A. R. Dawson, L. Ludovici, J. Driberg, and J. Prins.

It was resolved, that steps be taken for the better care of the Museum which the Society had taken over from the Medical Department: that a copy of the Journal should be sent to Mr. Justice Stark; and a certain number be sent to Mr. Maitland and Mr. O'Halloran, for sale.

The following Office bearers were then appointed:—

President.—Dr. Fraser. *Vice President*.—Rev. B. Boake.

COMMITTEE:

Messrs. C. P. Layard, J. Capper, R. Dawson, J. Alwis, W. Ferguson, Rev. H. B. Bailey, Dr. Ondaatje, Mudaliyar L. De Zoysa, *Librarian*; Mr. G. Hawkins, *Curator*; and Mr. G. S. Steward, *Secretary*.

The Secretary having stated that he might not be able to continue to discharge the duties of Secretary throughout the ensuing year, the Rev. B. Boake undertook to act when necessary, until the appointment of another Secretary.

Committee Meeting, February 2, 1867.

Rev. B. Boake, Vice-President, in the Chair.

Messrs. J. D'Alwis, Steward, Hawkins, and De Zoysa.

An application for a loan of paper from the Society was considered, but not agreed to.

It was resolved to call a General Meeting on or about the 15th instant.

General Meeting, February 14, 1867.

Dr. Fraser, President, in the Chair.

Messrs. Schultze, C. A. Lorenz, Hawkins, Primrose, Blake, De Zoysa, Skeen, F. M. Mackwood, Jas. D'Alwis, W. Ferguson, R. Dawson, and the Rev. Barcroft Boake.

The Rev. Barcroft Boake, who acted as Secretary, opened the proceedings by stating that he had reason to believe that the public in Ceylon entertained a very low opinion of the value of the labours of the Society, and that he would therefore read the following extract from a letter which he had received by the last Mail from Sir Emerson Tennent, in order to shew the opinion entertained by one so eminent in literature, respecting the value of the Journal recently published by the Society :—

“To-day, the Post brought me the No. of the Journal of the Ceylon Branch of the Royal Asiatic Society for 1865-6, and I am indebted to you for a rare treat. I have done what I can seldom do, I have read it almost *twice* over, before I could lay it down. I never in any one volume, got so much genuine and new information about Ceylon. In addition to your own excellent contributions, which I already know so well, there is that extraordinarily clever paper of Silva Gooneratne, Mudaliyar, on Demonology, full of observation and knowledge. Then Mr. D’Alwis on the Origin of the Sinhalese Language, abounding in learning and good sense. In fact every paper in the No. is excellent, and I have heartily to thank you for remembering me in sending it.”

Mr. J. D’Alwis stated that he had received similar letters from several eminent European Orientalists, and especially from the Secretary of the Parent Society, expressing the interest with which the numbers of the Ceylon Journal are received in Europe.

The following Resolutions were then adopted :—

1.—That twelve copies of the Journal be sent to Messrs. Trübner and Co. ; and the same number to Messrs. Williams and Norgate, to be disposed of, at 5s. each.

2.—That a sum of Thirty Pounds, or such smaller sum as the Treasurer may report to be available, be set apart for purchasing books of reference on Natural History, and that Mr. Holdsworth, Mr. F. M. Mackwood, Mr. H. Nevill, and Mr. W. Ferguson, be requested to act as a Sub-Committee, for laying out that sum to the best advantage.

3.—That the Secretary be requested to communicate with the Secretaries of the Parent Society, the Bombay Branch, and the Asiatic Society of Bengal, for the purpose of completing the imperfect sets of the Journals of those Societies which are at present in the Library.

4.—That Mr. Hawkins be requested to communicate to Mr. Barnes this Society's thankful acceptance of his collection of Lepidoptera, and that Mr. F. M. Mackwood be requested to make arrangements for its preservation.

5.—That the Secretary be requested to make a commencement of printing the next number of the Journal, by placing the continuation of Mr. James D'Alwis's paper on the Origin of the Singhalese Language, in the Printer's hands.

The following gentlemen were elected members of the Society :—

Lieut. Woodward, R. E., Captain D. Graham, Messrs. Becket, C. De Saram, S. W. Foulkes, Rhys Davids, E. L. Koch, L. Wijesinhe Mudaliyar, Ratnapura ; H. Dias, W. R. Robertson, Percy H. Alven, W. J. W. Heath, and the Rev. H. Percera.

6.—That Lieut. Woodward be requested to undertake the office of Secretary.

Several members having expressed their regret that the custom of holding Evening Meetings or Conversazioni had been relinquished, Mr. Lorenz proposed that a Conversazione in connection with this Society should be held at his house at 8 o'clock on the evening of Friday, February 22nd, which proposition was unanimously agreed to.

A suggestion having been made, that some persons were likely to be deterred from attending the Society's Conversazioni by an idea that none but subjects connected with Oriental Literature were admissible for discussion in them, the sense of the meeting appeared to be that, in order to make the Evening meetings more attractive, any subject connected with general literature, with science, or with art, should be considered to be admissible.

Mr. Blake promised to read to the Meeting at Mr. Lorenz's an unpublished letter from the celebrated Robert Knox, which he had found amongst the Archives in the Colonial Secretary's Office.

Evening Meeting.

An Evening meeting of the Society was held, on the 22nd February, at the residence of C. A. Lorenz, Esq., Ely House.

Mr. Boake exhibited two young Crocodiles which he had succeeded in hatching from eggs found by him.

Mr. Blake read the letter from Robert Knox, found by him in the Archives of the Colonial Secretary's Office.

The Rev. Mr. Boake called the attention of the meeting to the quantities of resin in small globules found among the sand on the shore at Mount Lavinia. He said that Mr. H. Nevill, who had paid some attention to the subject, had found the same globules at Ballipitimodera, where he had also found large lumps of the same substance in the swamps and backwaters. He considered them fossil, and thought they might throw some light on the nature of Amber found on the German coasts of the Baltic. There was however this difference between them, that whereas Amber swam in water, these sank.

Dr. Ondaatje said that in the paddy fields near Cotta, masses of a resinous nature had been found near the trunks of a particular kind of tree buried in the swamp, but now no longer growing there.

Mr. Dawson said that in New Zealand great quantities of a similar resin were found, and were exported as an article of commerce, being very extensively used in England as a valuable varnish. It is called Kauri gum. The Kauri tree is still a valuable forest tree in New Zealand. He had seen a spar 104 feet long and 4 feet square at the butt, landed at Trincomalee. But it is strange that no Kauri gum is found where the trees are still growing, but only in parts where they formerly grew, and now bare of them.

Mr. Wall asked Mr. Boake, if he knew of the Dúm gum, exuded from the tree of that name, and whether there was any thing in common between that gum and the resin he had observed on the beach. Mr. Clerihew, a well known planter, had unsuccessfully endeavoured to make the natives collect it as an article of commerce.

Mr. Boake had not observed any similarity between the Dúm gum and that found on the beach. He would however allude to a valuable

secret said to be possessed by the Buddhist priests. Every one knows how soon insects got into books in Ceylon, unless the latter were very carefully looked after. Now he had often observed how free the óla books of the Buddhist temples and Viháras were from the ravages of these insects, an immunity to be wondered at, as the thick vegetable óla leaf seemed peculiarly liable to their attacks. These books smelt very strong of some resinous substance, and he was informed that the priests used some preparation of resin, it might be from the Dúm tree, to preserve their ólas from the insect. He had himself tried it, but unsuccessfully, on books.

Dr. Ondaatje said that the gum used for the purpose named by Mr. Boake, by the priests, was well known in Ceylon. It was from a kind of Hal tree.

A discussion took place as to whether the resin was a normal or a morbid production of the Dúm tree. Dr. Ondaatje held the former view, Mr. Boake, Mr. Wall, and Mr. Ferguson, the latter.

General Meeting, 31st August, 1867.

Rev. B. Boake, Vice-President, in the Chair.

Rev. J. Mill, Messrs. Skeen, De Zoysa, Heath, Ferguson, Holdsworth and Lorenz :—

The Minutes of the former Meetings were read over by the Secretary.

A work by Dr. Balfour on the Forest Trees of Southern India, presented by the Government of Ceylon, was laid on the Table.

A bronze box found under the ruins of a Dagoba near Avissáwella was presented to the Society by Mr. Rhys Davids. The thanks of the Society were ordered to be given to Mr. Davids; and it was resolved to enquire whether the stone covering the box could be brought, at a moderate expense, to the Society's Rooms.

A letter from Mr. Hawkins resigning his post as Curator was read. The Secretary also laid his resignation before the Meeting.

The resignations were accepted, and Mr. Nevill was appointed Secretary, with Mr. Skeen as his coadjutor in Colombo. Mr. W. Boake was requested to act as Curator.

The Rev. B. Boake, Rev. J. Mill, Mr. Holdsworth, Lieut. Woodward, and Mudaliyar De Zoysa, were appointed a Committee on Papers.

It was resolved, that the Secretary should take such steps as he should think fit, to increase the sale of the last number of the Society's Journal among the general public, it being understood that an impression prevails that it is out of print.

The following Gentlemen were then elected members of the Society :—

Rev. J. Bacon; Dr. Loos; Messrs. H. M. Christopher, W. Boake, J. Ferguson, L. Lee, C. Both, A. Spittler, C. O'Halloran, and the Rev. Mr. Lovekin.

Committee Meeting, October, 5th, 1867.

Rev. B. Boake, Vice President, in the Chair.

Messrs. C. P. Layard, A. Primrose, W. Boake, Mudaliyar Zoysa, and W. Skeen.

Read a letter from the Rev. Mr. Lovekin thanking the Society for electing him as a member, but declining the honor. The Rev. Barcroft Boake explained that Mr. Lovekin was proposed by him, under the erroneous impression that he had expressed a wish to that effect.

The Rev. Barcroft Boake stated that he had requested Mr. Skeen to call the Committee together, in order to consider the propriety of requesting Mr. Nevill to inform Messrs. Williams and Norgate, who have published a book under the title of the Song of Solomon by Satyam Jayati, that no person bearing that name is at present, or has ever been, a member of this Society, and to request those gentlemen to take such steps as they may think fit for undeceiving the public on that point. The Committee approved of Mr. Boake's suggestion.

Resolved, that Mr. Alwis be requested to expend a sum not exceeding £15, at his discretion, in purchasing books at the sale that has been advertised by Mr. Gabriel, especially Wight's two Works on Indian Botany, Prinsep's Indian Antiquities, and Vans Kennedy's Comparison of the Mythology of India and Europe.

The Secretary laid before the Committee a Work on Chronology by Cowasjee Patell, presented to the Society by the Ceylon Government.

Resolved, that the Secretary convey the thanks of the Society to the Government for the donation.

Committee Meeting, November 16, 1867.

Rev. B. Boake, Vice-President, in the Chair.

Messrs. W. Boake, James D' Alwis, Mudaliyar L. De Zoysa and W. Skoen.

Proceedings of the last Meeting read and confirmed.

The Secretary stated that he had called the meeting principally for the purpose of appointing a Treasurer in the place of Mr. Primrose, who had resigned, in consequence of his removal to Kandy.

A list of 22 books was handed in, bought at Mr. Gabriel's, in accordance with the vote of the last meeting; they consisted of the following:—

	£	s.	d.
Icones Plantarum Indiæ Orientalis, 6 vols.	7	10	0
Day's Malabar Fishes ...	1	10	0
Wight's Indian Botany, 2 vols. ...	3	10	0
Vans Kennedy's Hindu Mythology ...	0	15	0
The Sankhya Karika, by Iswara Krishna	0	6	0
Prinsep's Indian Antiquities, 2 vols....	1	5	0
The Dabistan, or School of Manners, 3 vols.	0	15	0
Hampson's Origines Patricia ...	0	4	0
	<hr/>		
	£15	15	0

	£	s.	d.
Brought forward	15	15	0
Wight and Arnott's Prodrômus Floræ			
Peninsulæ Indiæ Orientalis	0	5	0
The Sankitâ, or the Sama Veda	0	6	0
Thorpe's Northern Mythology, 3 vols.	0	12	0
Total	15	18	0

For which the Bookseller, Mr. Gabriel, accepted £15.

Nos. 117 and 118 of the Annals and Magazine of Natural History were laid on the Table.

Also: a letter from Henry Tottie, Esq., Acting Consul at the General Consulate of Sweden and Norway, enclosing receipts for a parcel of Books forwarded to the Society by the Secretary of the Royal University of Christiana.

And a number of the Hindu Commentary.

The Committee sanctioned the payment of a Bill of £1 1s. 0d., for binding.

The Secretary submitted a paper by Mr. Blake,—a letter from Robert Knox, hitherto unpublished.

The Vice-President submitted a paper by Mr. Nevill, on two new birds.

The Secretary submitted an English Metrical version of the Sela-lihini Sandése.

Resolved, that all the papers be referred to the Committee on Papers.

The Committee requested the Secretary to act as Treasurer, until the next General Meeting.

Mr. D' Alwis intimated his intention of inviting the Members of the Society and their friends to an Evening Meeting at his house.

Resolved.—That all books belonging to the Library in the possession of Members be called in twice a year, in the months of May and December.

Evening Meeting.

An Evening meeting was held at Mr. D'Alwis's residence, 5, Silversmith Street, on the 28th November; about 30 members and friends were present.

Numerous interesting articles were exhibited, consisting of Coins, Oslas, specimens of Natural History, and works of Art; and a general conversation took place upon the topics which they gave rise to.

General Meeting, November 29, 1867.

Rev. B. Boake, Vice-President, in the Chair.

Messrs. W. Ferguson, F. Mackwood, J. R. Blake, Rev. C. Merson, Mudaliyar De Zoysa, Dr. Ondaatje, and Mr. W. Skeen.

Minutes of preceding Meetings read and confirmed. *

Mr. C. O'Halloran was appointed Treasurer, in place of Mr. Primrose, resigned.

The Vice-President and members requested that the Secretary should make inquiries respecting the order for supplying the Society with the Engineer Journal, which was ordered to be discontinued, although no such Minute appears in the Proceedings of the Society.

Dr. Ondaatje intimated his intention of drawing up a paper upon the comparative differences in the skulls of the African, Northern, and Asiatic races of mankind.

The Rev. The Vice-President, the Rev. C. Merson, Messrs. F. Mackwood, J. D'Alwis, and the Librarian, were appointed a Committee for the revision and re-arrangement of the Library and the Catalogue.

Resolved.—That a sum of £10 be voted towards reprinting the numbers of the Journal which are out of print.

The following Gentlemen were then elected members of the Society:—

The Rev. J. Scott, Rev. David De Silva, Messrs. W. H. Herbert, and H. C. Hancock.

Committee Meeting, May 27, 1868.

Rev. B. Boake, Vice-President, in the Chair.

The Minutes of the last Meeting were read and confirmed.

It was proposed by the Secretary, that a new seal be procured for the Society.

A letter was read from the Secretary, Mr. Nevill, containing suggestions about the proposed Report of the Proceedings of the Society.

Also, from the Rev. De Zylva requesting copy of the last Journal.

Resolved.—That Mr. Nevill be communicated with about the Museum and the Journal, and Mr. Williams, of the Medical Store Department, respecting a Catalogue of the specimens in the Museum.

The state of the Funds not allowing the Society to pay a regular salary for a qualified Curator, it was considered that a representation should be made to the Government upon the subject, soliciting assistance.

It was resolved, that the Rev. De Zylva be requested to furnish an Introduction, Notes, or additional illustrative matter to the late Rev. D. J. Gogerly's Lecture on Buddhism, which it is proposed to print in the forthcoming Journal :

Also, that the Rules of the Society be reprinted:

That the state of the Library be reported upon, the Secretary to be added to the Library Sub-Committee :

That the glasses containing preserved specimens of Natural History be filled up with fresh spirits :

That the almirahs be shifted, the position of the cases altered, and all the arrangements made that were possible to obtain more space and better light for the specimens in the Museum ; as well as to find space for the remaining specimens which have to be removed from the Military Medical Store Department.

The following letter from Mr. C. H. De Soysa, was then read.

To the Secretary of the Royal Asiatic Society, Ceylon Branch.

DEAR SIR,

I have the pleasure of sending my old Peacock, "carefully stuffed,"

as a gift to the Royal Asiatic Society, Colombo, and hope you will have no objection in receiving it to be placed in the Museum; and also beg to state, that I shall be very glad to send in future some other specimens that may be useful for the place.

I have, &c.

C. H. DE SOYSA.

Resolved.—That the thanks of the Society be communicated to Mr. De Soysa, by the Secretary.

Committee Meeting, August 15, 1868.

Rev. B. Boake, Vice-President, in the Chair.

Messrs. C. P. Layard, W. Ferguson, J. D'Alwis, C. O'Halloran, Hugh Nevill, W. Skeen, and Mudaliyar De Zoysa.

The Minutes of the last meeting were read and confirmed.

Resolved, That interesting papers be for the future published as they are received and decided upon by the Committee on Papers, without waiting for other papers to form a volume :

That special Curators be appointed from time to time to act in communication with the Curator, for the arrangement and preservation of the different departments of the Society's Museum :

That Mr. W. Boake's resignation of his office of Curator be accepted; and that the thanks of the Society be given him for his past services :

That Mr. Skeen, Assistant Secretary, be requested to act as Curator; Mr. Skeen having signified his willingness to accept the office.

The Assistant Secretary reported the proceedings he had taken for re-arranging the Museum.

A letter was read from Captain Horace A. Broune, of Moulmain, Burmah, requesting the co-operation of the Committee and Members of the Society, in ascertaining whether or not there existed in Ceylon any work in the Páli language, corresponding with the "Manoo-Kyay-Dharma-That," (the Dharma Sastra of Manoo); a judicial work of

authority amongst the Burmese, which Captain Broune believes to have been originally brought from Ceylon. To assist in the enquiry, he enclosed the following

Memorandum on the Laws of Menu.

“ Among the literature of Burmah there exists a book entitled ‘Manoo-Kyay-Dharma-That.’ (The Dharma Sastra of Manoo.) This book, together with much matter that is now entirely obsolete and useless, and much indeed that could never have been in force in Burmah, contains many provisions which constitute the *lex loci* of Burmah, as regards inheritance, marriage, adoption, divorce, &c., &c.

Much of the book has been translated from the Páli, but there are other passages which seem to have been interpolated in more modern days; and there are others again whose origin cannot be fixed with any degree of certainty. None of it corresponds with the ‘Institutes of Manoo,’ as translated from the Sanscrit. The original ground-work of the book was no doubt at some time brought to this country from Ceylon; and it will be useful and interesting to ascertain whether there is still extant among the Páli literature of that Island any work at all corresponding with the Burman ‘Laws of Manoo.’ The different copies of this book as found among the palm leaf libraries of the Burman monks, vary considerably; the editors and copyists having from time to time made omissions, amplifications, and additions, to suit their own opinions or purposes. About twenty years ago, the best obtainable edition was printed for the use of the judicial officers of this Province. The following is a slight sketch of the contents of the work, which may be sufficient to identify it with the original, if that still exists in Ceylon. The work commences with a description of the Genesis of the present world, taken, as is stated in the work, from the Melinda pinya. It describes the gradual creation of the solar system; the first appearance of mankind, who at first had no fleshly appetites no need for eating, and no distinction of sex among them, and their gradual degeneration, till at last it was found necessary to erect a ruler in the earth, to keep in check the evil passions of its inhabit-

ants. This ruler was called Maha Thawada, because he was the Elect of many. In his days arose a learned cowherd, who from the age of seven years began to decide disputes among the people. His first twelve decisions are recorded, and relate to boundary disputes, thefts, damages, loans, interests, &c. Having decided a difficult case, in which the evidence was conflicting, by examining the witnesses apart, his fame reached the ears of the King, who sent for him, and much against his will, appointed him his Chief Justice. Six more of his decisions are then recorded. All of these, when pronounced, were applauded by both men and angels. The seventh case was about a small cucumber. Two men had gardens adjoining one another. A cucumber plant growing in one, spread into the other garden. The owner of the latter plucked the fruit. Manoo at first decided that he had the right to do so. At this decision angels and men were silent. Believing from this that he must have made mistakes, Manoo reconsidered his judgment, and decided that the owner of the root was also the owner of the fruit. On this both men and angels applauded. In consequence of this mistake, Manoo began to doubt his own infallibility, and obtained permission to become Pathaya. He went to live in a cave near the Mandagcensee lake, and by virtue of his religious exercises obtained the first state of 'Zan,' and ascended into heaven. There, on the boundary wall of the world, in letters as large as elephants, he found the 'Dhamma That' inscribed. This he copied and gave to King Maha Thamada. Then follows the Dhamma-That in twelve books, a chaos of enactments on every subject. Various and often inconsistent provisions relating to cognate subjects, are scattered here and there throughout the book, and topics the most incongruous are jumbled up together, forming a strange *indigesta moles* of law and custom, ancient and modern, Hindoo and Buddhist. The provisions relating to adoption are found in four different parts of the work. Those on divorce in a dozen different places in juxtaposition with some other uncongenial subjects, such as debts or bailments, as if the book were simply a collection of *placita* of different judgments given in chronological sequence, and not

according to the subject matter of the judgments. Many of the terms used in the Hindoo law are adopted in the Burmese translation; thus, the legitimate son of a couple duly married is called Auratha. The two principal classes of adopted children Dieltaka and Kiettiema; step-children are Dweepooppakara. Mixed up with the positive legal enactments are many traditionary tales, illustrative of the application of the law."

"If the above slight sketch is sufficient to identify the book with any existing Páli works in Ceylon, a most interesting point would be ascertained."

The state of the Journal was inquired into; and Mr. Alwis stated about 100 pages were printed. The Assistant Secretary was requested to edit the Journal, and to complete the issue as quickly as possible.

The Treasurer stated that the balance in hand was £93 16s. 6d.

Committee Meeting, November 23rd, 1869.

The Secretary laid upon the Table the following books and periodicals received since the last meeting.

Quaritch's General Catalogue of Books, arranged in classes, 1868.

Hunter's Comparative Dictionary of the Non-Aryan Languages of India and High Asia.

Ferguson's Tree and Serpent Worship.

The Knuckles, a Poem, descriptive of a Mountain Range and Coffee Cultivation in Ceylon, by W. Skeen.

Classified Catalogue of Printed Books and Tracts in Singhalese, by J. Murdoch and the Rev. J. Nicholson.

Journals of the Bombay Branch of the Royal Asiatic Society.

Transactions of the Bombay Geographical Society.

The Publications and Journals of the Royal Philological and Ethnographical Institute for Netherlands India.

The Publications of the Royal University of Christiana.

6 Numbers of Trübner's American and Oriental Record.

Buddha and His Doctrines, a Bibliographical Essay.

8 numbers of the Annals and Magazine of Natural History.

The Secretary reported that 140 pages of the Journal were printed, and that it would probably be completed in a month; also, that the numbers of the Journal which were out of print were in course of being reprinted.

It was resolved, that a Special Committee meeting should be called in a few days to consider and adopt a report of past proceedings.

It was further resolved to call an Extraordinary General Meeting of Members on the 4th December.

A list of 10 names of gentlemen who wished to become members of the Society was laid before the Committee.

Extraordinary General Meeting, December 4, 1869.

R. Dawson, Esq., in the Chair.

The Rev. S. Coles, Messrs. A. M. Ferguson, W. Ferguson, J. Capper, C. A. Lorenz, Keppel Jones, S. Grenier, C. O'Halloran, and W. Skeen.

Mr. Skeen, on the motion of the Chairman, read the following report:—

The last General Meeting of the Society was held on the 29th November, 1867. Committee Meetings were subsequently held on the 27th May and the 1st August, 1868, and on the 23rd November, 1869, when it was resolved to call the present Extraordinary General Meeting.

The causes of so long a period elapsing between the last and the present General Meeting are similar to those which affect kindred Societies in Calcutta and elsewhere. Office Bearers and Members who have leisure and ability and take an interest in promoting the objects for which the Society was instituted, are removed from the Island, or to distant outstations, or by the hand of death; and a period of inaction sets in; the mere existence of the Society being cared for by a few residents in Colombo whose business avocations

prevent them from taking a more active or prominent position in its affairs.

The arrival of strangers, or the return to Colombo of old members, elicits a spirit of inquiry ; a renewed interest in the Society is kindled, and once more its proceedings are conducted with vigour papers of value are contributed ; the journal is issued ; and a fresh period of prosperity is entered upon.

That such an interest exists at the present moment is manifest by the number of gentlemen who have signified their wish to become members of the Society, and whose names will be submitted for ballot at the present Meeting. It may fairly be presumed that some amongst the number will be found both able and willing to contribute papers for publication in the Journal; and by this means sustain the reputation which the Society has won amongst the leading literati both in England and the continent of Europe. Now, more than ever before, Oriental scholars in the western world are investigating the languages, the literature, the religions, and the antiquities of India in general, and Ceylon in particular. Professor Max Müller, Dr. Rost, and Mr. R. C. Childers, one of our members resident in England, are engaged in translating ancient Páli works into English, while other eminent Orientalists are similarly occupied elsewhere; and the result is, that not only the learned few, but the unlearned many, are taking a most keen interest in all that concerns the religion and philosophy of Gautama Buddha—the prevalent native faith of the Singhalese, with the exception of those who inhabit the northern parts of the Island.

The forthcoming Number of the Society's Journal will be found to contain valuable contributions bearing on these subjects. An elaborate and exhaustive essay by James De Alwis, deals with the question of the Origin of the Singhalese language; on Buddhism the Society will find the last matured deliverances of their late lamented President, the Rev. D. J. Gogerly, with an Introduction by the Rev. J. Scott, and copious illustrations from the original Páli by the Rev. David de Silva:—there is, besides, a contribution by the Rev. S. Coles, which it is believed will throw a new and most unexpected light upon

the morality of Buddhism as propounded by Buddha himself. Papers by the Secretary on Ornithology and Conchology; and an hitherto unpublished letter by Robert Knox, written during his captivity in Kandy, will, with the proceedings of the Society since the issue of its last journal, complete a volume as interesting and important in its contents as any of its predecessors.

A pleasing proof of the estimation in which this Society is held in Europe is afforded by the following letter which accompanied a set of the journals to which it alludes:—

THE HAGUE, February, 1868.

The Royal Philological and Ethnographical Institute for Netherlands India, highly appreciating the valuable labours of your Society, and taking a deep interest in its scientific works, would consider it a privilege to entertain the same cordial relations,—especially by the interchange of publications,—as has been for some length of time established between the Institute and other scientific associations, among the number of which also the Royal Asiatic Society of Bengal ranges.

Our Board take the liberty of submitting this proposal to your consideration, and will feel much gratified if, by acceding to it, your Society will please to order the transmission of its periodicals or other works to this Institution.

In anticipation of a favorable answer, the Board beg your Society to accept of the last series of our Journal.

We remain most respectfully,

Your obedient Servants,

P. BLEEKER, President.

J. MILLARD, Secretary.

To the Ceylon branch of the Royal Asiatic Society.

A set of the Society's Journals, as far as can be completed, will be forwarded to the Royal Philological and Ethnographical Institute for Netherlands India, as well as to the Royal University of Christiana, from whom a similar communication, and a variety of valuable publications have been received.

The attention of members is particularly directed to a communication from Captain Horace Broune of Maulmein, which will be found

printed in the Journal, on the supposed Sinhalese origin of a Burmese work, called the "Laws of Manu." Communications of this kind are very desirable, inasmuch as they form subjects of inquiry and discussion, which are not only interesting in themselves, but lead to many and varied points that would otherwise elude the utmost vigilance of an individual.

Since the last General Meeting several important steps have been made towards a re-arrangement of the Museum. The Cabinets have been grouped, and numerous valuable specimens that, for want of available space, had been long lying uncared for in the Military Medical Stores, have, through the exertions of the late Curator and the Assistant Secretary, been transferred to and located in the Society's rooms, which however they now most inconveniently crowd.

It has been decided to solicit assistance to the Curator from members who may be willing to classify and arrange any branch of the varied collections in which they may take peculiar interest, as it has been found impossible for any merely honorary curator to give the time and trouble required to superintend directly, every branch. In accordance with this plan Mr. Nevill, the Secretary, has undertaken to arrange the shells, and probably other members will volunteer their services. The following additions have been made to the Museum since the last General Meeting.

In Natural history :—

A Peacock, presented by C. Soyza, Esq.

Specimens of the Palmet, (*Paradoxurus typus*.)

The Indian Genette (*Viverricula Malaccensis*).

The Flying Fox, (*Pterops Edwardsii*), and a large river Eel, caught in the Mahawellaganga; presented by A. Whyte, Esq., of Kandy: also a nearly full grown specimen of an Otter, caught on the banks of the Colombo Lake, presented by W. Skeen, Esq.

In antiquities:—two ancient swords dug up on the Leangawella Estate; presented by A. Waddington, Esq., of Hapbootella.

The specimens of birds and mammals are somewhat injured by

time and damp, and are all mounted in the grotesquely distorted manner which characterized the taxidermy of former times. This collection is also not a local one, containing cockatoos, terriers, &c., and it is highly desirable that a fresh one should be formed, strictly confined for the present, to our indigenous Fauna; while the difficulty of preserving mounted specimens proves the desirability of retaining sets of each species of the rarer specimens, in what is called the skin, in which state they are also far more readily available for scientific examination.

The shells of the Society will shortly be arranged on tables under glass, but in the first instance only those that are indisputably native will be so classified; a member has undertaken to name these, and contributions even of the commonest species will be most welcome.

The reptiles can only be considered the commencement of a collection, and as the Society has purchased numerous glass jars for their reception, it is believed they will quickly be increased by donations from members, until they form a complete local collection.

The addition of fresh spirit has greatly improved the appearance of the fishes and reptiles at present received.

Specimens of local minerals are numerous, but much in want of systematic arrangement; those presented by Dr. Gyax are especially interesting.

It is to be wished some members would assist in the formation of collections of coins and insects, in both of which they would probably find many persons willing to aid the Society.

The Library has been enriched by the addition of 87 volumes, Journals and numbers of publications. Of these 40 have been purchases made by order of the Committee, and 47 are donations from the Secretary of State for India, the Government of Ceylon, the University of Christiana, the Royal Philological and Ethnographical Institute for Netherlands India, the Smithsonian Institution of the United States of America, the Royal Asiatic Society, the Bengal and Bombay Branches, the Bombay Geographical Society, and private individuals.

Among the most important of these may be specially mentioned,

Ferguson's valuable illustrated volume on the Tree and Serpent Worship of India, presented by the Secretary of State for India ; and Hunter's Comparative Dictionary of the Non-Aryan Languages of India and High Asia, presented by the Author.

The state of the buildings occupied as the Society's rooms is such as to justify apprehensions as to the safety of the roof, a portion of which is much damaged.

The Treasurer's statement shews a balance of £99 19s. 7d. in hand ; there is however a considerable amount of subscriptions in arrear, which it is exceedingly desirable members should pay in without delay, inasmuch as a large sum will be required for reprinting back numbers of the Society's Journal, some of which are quite out of print, and of others only a few copies still remain on hand. Arrangements for reprinting have already been made, and it is hoped that before the close of another year complete sets will be ready for delivery to all who desire to possess them.

On the motion of C. A. Lorenz, Esq., seconded by J. Capper, Esq., the Report was adopted, and ordered to be printed.

The following list of names of gentlemen desirous of membership was then read ; and each having been duly proposed and seconded, they were then ballotted for and elected :—

The Hon. T. B. Stephen, Messrs. H. W. Gillman, C. Dickman, Captain Horace A. Broune, E. Robinson, Dr. Brighthouse, W. C. Brodie, J. B. Curtayne, R. L. M. Brown, C. Tatham, R. H. Morgan, E. Gower, J. W. Venn, H. D. Gabriel, J. Maitland, C. H. Ledward, T. Gill, J. W. Home, A. Whyte, J. Slorach, W. Bryan, Geo. Nicholls, Jas. Brodie, H. D. Andree, A. J. Bell, W. L. H. Skeen, J. Guthrie, C. Brito, A. Campbell, Rev. S. Coles, G. A. L. Bowling, G. Armitage.

It was then resolved, that a Deputation from the Society should wait upon His Excellency the Governor to solicit aid from the Public Funds for the extension of the Society's Rooms, which had

been promised during the administration of Sir Charles MacCarthy : and for the payment of a permanent Secretary.

The Rev. S. Coles then read a paper on Buddhism, containing a summary of, and extracts from the *Tun Pittakas*, which regulates the conduct of the priesthood.

The paper was referred to the Committee on Papers.

Special General Meeting, March 12, 1870.

C. P. Layard, Esq., in the Chair.

Messrs. R. Dawson, W. C. Brodie, J. Capper, Keppel Jones, W. Bryan, S. Grenier, Dr. Koch, and W. Skeen.

The Secretary laid upon the Table the first part of the Journal for 1866—70 ; and presented the Society with a specimen of the sea-snake *Hydrophis sublaevis* of Gray, upwards of six feet long, which had been caught about twelve miles off Colombo.

The following gentlemen were then elected members of the Society :—

Capt. A. B. Fyers, R. E., Lieut. Vincent W. Legge, R. A., Messrs. J. D. Young, W. E. T. Sharpe, Æ. A. King, C. S. Sparkes, and R. Andree.

The Meeting then proceeded to elect Office Bearers for the ensuing year. The following Gentlemen were elected :—

President.

CAPT. A. B. FYERS, R. E.,

Vice-Presidents.

REV. B. BOAKE, D. D. | C. P. LAYARD, ESQ.

Committee.

T. B. STEPHEN, Esq.		KEPPEL JONES, Esq.
R. DAWSON, Esq.		C. L. M. BROWN, Esq.
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JOURNAL
OF
THE CEYLON BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

On the Origin of the Sinhalese Language;

BY JAMES ALWIS, Esq., M. R. A. S.

SECTION SECOND.

IN a previous paper I adverted to a few historical facts in proof of the proposition, that 'the Sinhalese is an affiliated dialect of the Sanskrit, and that it bears no affinity to the Dravidian or South-Indian class of languages.' In the present I purpose to adduce the promised proof: and here I may premise that (1) whether we compare the *phonetic system* of the Sinhalese with that of the Dravidians; or (2) resort to *lexical analogies* of the same languages; or (3) compare their *grammatical relations*; or (4) examine the *syntactical arrangement* of their words, we arrive at but one conclusion, viz., that the Sinhalese is as independent of the Dravidian as the latter is of the Sanskrit.

SOUNDS.

There is some resemblance between a few of the modern Sinhalese and Tamil letters; but this does not lead to any important

result, since both Alphabets are derived from the Deva Nàgarì,* and since also the peculiarities which distinguish the Sinhalese from the Tamil are such as to render it very probable that each had an independent origin. Before proceeding however to point them out, it may be stated that the Sinhalese alphabet now in current use was not the one employed in the third century, since the earliest unmistakeable record of a royal grant engraved on a rock about A. D. 261, intended to be read by the Sinhalese of after-generations, and therefore written in the Sinhalese language, is in the Deva Nàgarì character.†

To the Telagu, Canarese, and the Tamil, as well as to the Sinhalese, are known a short e and o ; but these have been of comparatively recent introduction into the Sinhalese; for our alphabet itself, like the Deva Nàgarì, does not give any symbols for the long sounds.

The Tamil has no characters corresponding to the ri, lri, au, and ah; nor has it adopted the obscure anusvâra.‡ Though all these are found in the Sinhalese alphabet, yet it is only the last which is necessary to express the Sinhalese, the other letters being used for the purpose of expressing either Pâli or Sanskrit words. Among the Sinhalese vowels there are also two characters not found in the Deva Nàgarì. These are æ and æe. It is true they are not given in our alphabet, which is in every respect identical, as regards sounds, with the Deva Nàgarì; and that they are not found in the Sidatsangarâ. But, whether or not we regard them as modifications of the a and â, it is important to bear in mind that there are in the Sinhalese many hundred words whose initials begin with these sounds, whilst it is impossible to say how frequently they occur as medials, as æ in 'bat' or æ in 'stand'. Now it is very remarkable that, whilst this æ is deficient in all the South-Indian Alphabets, no

* Caldwell's *Drav. Grammar*, p. 93 et seq.

† See the *Ceylon Almanac* for 1834.

‡ 'There is nothing in any of the Dravidian Languages which corresponds to the use of the obscure nasal *Anusvâra* as a final, in Hîndi and in the northern vernaculars.'—*Caldwell's Comp. Grammar*. p. 108.

Dravidian organs of speech can pronounce it correctly. We have often been amused in our intercourse with the Tamils by their ludicrous pronunciation of it. If, e. g., a Tamilian wishes to say *æta* 'seed,' he would invariably express it *eta*. So likewise *æti* 'are,' he would express *eti* 'come;' *bæri* 'impossible,' *beri* 'very ripe;' *æka*, 'waist,' *eka* 'one;' etc. etc.

Again, we have the 'half-anusvâra' which is deficient in all the Dravidian languages except the Telugu. It is true that our classical Sinhalese, like the Tamil, is deficient in aspirates; yet it will be observed that the former possesses all the consonants known to the Deva Nâgarî, whilst the latter adopts only the first and last characters of each of the five classes into which the consonants are divided in the *Deva Nâgarî* Alphabet. 'Thus,' as remarked by Caldwell, 'the Tamil Alphabet omits not only all the aspirated consonants,.....but also all its soft and sonant letters.' p. 96. The Tamil, is moreover, deficient in the aspirate 'h' as well as the sibilant 's', both which have an existence in the *Sinhala* as may be perceived in the very name given to our language.

The change of *s* into *h* is, moreover, a peculiarity which is to be found in some Prâkrit dialects,* as in the Sinhalese.† It exercises such vast influence over those languages in the formation of sounds, that on this ground alone we may determine the independence of the Sinhalese Alphabet, in its origin, of the Tamil.

We may also point out four letters in the Tamil which are as much unknown to the Deva Nâgarî, as to the Sinhalese Alphabet. These are a deep liquid 'r,' another 'r' which is harsh and rough in its sound, a peculiar 'l' with a mixture of r, and an 'n,' between which and the dental 'n' there is no difference except that the former is invariably used as a final.

These differences may be attributed to the high antiquity of the literary cultivation of the Dravidian dialects as compared with the northern. When Wijaya arrived in Lanka, at the latter end of

* See Cowell's *Prakrit Prakāsa*, p. 121.

† See *Sidatsangarâ* cap. i. § 22.

the fifth century before the Christian era, the Dravidians were already acquainted with letters. So were the Sinhalese colonists; for, soon after their settlement in the island, they 'dispatched a letter of invitation.* But the two nations had no common origin. Their alphabets too are different. It would therefore be reasonable to conclude that the alphabet which the Sinhalese brought down to Ceylon was, what their earliest writings† exhibit, the oldest form of the Dêva Nàgarî, similar to the characters of the inscriptions of Asoka.

The following comparative table of the Sinhalese and the Tamil Alphabets also proves that the former has not reached the Sanskrit through a Dravidian medium.

VOWELS.

Sinh. — a, à, : i, ì : u, ù : ri, rì : lri, lrì : — e : ai : — o : au : an : ah
 Tamil — a, à : i, í : u, ù : — — : — — : e, è : ei, ò, ò : au : — : —

CONSONANTS.

Gutturals, Sinh.	...	k	kh	:	g	gh	:	ṅ
Ditto, Tamil	...	k	—	:	—	—	:	n
Palatals Sin.	...	ch	chh	:	j	jh	:	ñ
Ditto, Tamil	...	ch	—	:	—	—	:	ñ
Cerebrals, Sin.	...	t	th	:	d	dh	:	ṇ
Ditto, Tamil	...	t	—	:	—	—	:	ṇ
Dental Sin.	...	t	th	:	d	dh	:	n
Ditto, Tamil	...	t	—	:	—	—	:	n
Labials, Sin.	...	p	ph	:	b	bh	:	m
Ditto, Tamil	...	p	—	:	—	—	:	m
Semi-vowels, Sin.	y	r	l	v				
Ditto, Tamil	y	r	l	v	ṛ	ḷ	Ṛ	
Sibilants and aspirate,								
Sinh.	s,	sh,	s,	h				
Tamil	—	—	—	—				

* Mahawansa p. 53.

† See the Inscriptions at Mihintala.

Though the Sinhalese alphabet contains, as above indicated, the Sanskrit vowels *ri*, *rî*, *lri*, *lrî*, *ai*, and *au*; yet they are unknown to the language itself, thus exhibiting a difference between it and the Tamil, which has *ai* and *au*; and, as the reader is aware, a similarity to the Prâkrit dialects which reject all the above vowels. The changes, too, which Prâkrits effect in the letters of words which are taken from the Sanskrit are exactly the same in the Sinhalese, e. g.

i. The Sanskrit *ri* is changed into *a*, *i*, *u*,* and *e* in the Sinhalese; and in this respect the latter follows the Prâkrit, of which we shall quote the Pâli.

<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese.</i>	
<i>dridha</i>	<i>dalha</i>	<i>dala</i>	‘coarse’
<i>krita</i>	<i>kata</i>	<i>kala</i>	‘made’
<i>hrida</i>	<i>hada</i>	<i>hada</i>	‘heart’
<i>mrita</i>	<i>mata</i>	<i>mala</i>	‘dead’
<i>rishi</i>	<i>isi</i>	<i>isi</i>	‘a saint’
<i>ridhi</i>	<i>iddhi</i>	<i>idu</i>	†
<i>krimi</i>	<i>kimi</i>	<i>kimi</i>	‘worm’
<i>srigâla</i>	<i>sigâla</i>	<i>sival</i>	‘jackal’
<i>riju</i>	<i>uju</i>	<i>udu</i>	‘direct’
<i>mridu</i>	<i>mudu</i>	<i>mudu</i>	‘soft’
<i>vriksha</i>	<i>ruksha</i>	<i>ruk</i>	‘tree’
<i>griha</i>	<i>geha</i>	<i>ge</i>	‘house.’

ii. The use of *lrî* being not very different from that of *ri*, even in the Sanskrit, I shall pass on to *ai*, which becomes *i* or *e*; thus.

<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese.</i>	
<i>aishvarya</i>	<i>issariya</i>	<i>isuru</i>	‘prosperity’
<i>Airâvana</i>	<i>Erâvana</i>	<i>Eravana</i>	‘a name’
<i>Kailâsha</i>	<i>Kelâsa</i>	<i>Keles</i>	‘a name’
<i>taila</i>	<i>tela</i>	<i>tel</i>	‘oil’
<i>vaira</i>	<i>vera</i>	<i>vera</i>	‘hatred.’

* See Cowell's Prâkrit Prakâsa, p. xviii.

† A word signifying ‘power to go through the air.’

iii. The *au* is changed into *a* (æ) *o* and *u*; thus.

<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese.</i>	
nau	nāvā	næva	‘ship’
aushadha	osada	osu	‘drug’
gaura	gora	gora	‘white’
chaura	chora	sora	‘thief’
mauktika	muttika	mutu	‘pearl.’

Without entering into all the changes which the Sanskrit consonants undergo in the Prākrits and the Sinhalese, I shall here request attention to a few which may be deduced from the above examples.

iv. It will be seen that the Sanskrit *d* is changed into *l*; as in,

<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese.</i>	
āsāḍha	āsālha	æsala	‘July’
driḍha	ḍalha	dala	‘coarse’
dramiḍha	damila	demala	‘Tamil’
prauḍha	———— *	pavala	‘bold.’

v. The Sanskrit and Pali *t* is also changed into *l* in the Sinhalese, as;

<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese.</i>	
kaṭu	kaṭu	kulu	‘pungent’
kūṭa	kūṭa	kulu	‘wild’
krīṭa	krīṭa	kirula	‘crown’
bhata	bhata	bala	‘soldier.’

vi. The Sanskrit and Pali *ch* is frequently changed into *s* in the Sinhalese; whilst no effort is spared by Dravidian organs, even where a Sanskrit word with an *s* is adopted by the Tamils, to change the *s* into *ch*, as *Chinkala* for *Sinhala*.

<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese.</i>	
chaura	chora	sora	‘thief’
chumba	chumba	simba	‘kiss’
chatur	chatu	satara	‘four’
chakkra	chakka	saka	‘wheel.’

* I have not met the equivalent of this in the Pāli.

vii. Here I am reminded of a peculiarity which distinguishes the Dravidian from the Sinhalese. It is that whilst the Sinhalese loves to conclude a word with *a*, as in *sātara*, the Dravidians lose no pains to get rid of it, by adopting in its stead a *u* or *ei*; e. g. *ūru* for *ūra*, ‘a village’; *avei* for *ava*, ‘those,’ etc. etc.

viii. The Sinhalese *d* often represents the Sanskrit and Pāli *j*.

<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese.</i>	
râjan	râjâ	rada	‘king’
pâtjâ	pâtjâ	puda	‘offering’
majjâ	majjâ	mada	‘kernel’
rujâ	rujâ	rudû	‘pain.’

There are many other dialectic changes which unmistakably point out that the Sinhalese has proceeded from the Sanskrit; but I have, I apprehend, already shown enough, without entering largely into questions relating to dialectic interchanges of sounds, euphonic permutation of consonants, the laws of harmonic sequence, etc. etc., to prove that the Sinhalese, whilst it accords with the northern dialects, essentially differs from the Tamil in its phonetic system. In proving this, I believe, I prove also its difference from the other affiliated Dravidian dialects; for their essential unity in all important and minor matters cannot be denied.

SECTION THIRD.

Lexical Analogies.

Those who maintain an opinion different from our own, refer to the existence in the Sinhalese, of words of undoubted Dravidian origin. This can no more be denied than the existence in the undisputed Sanskrit dialects of a vast number of Dravidian words. Indeed we admit the fact; and the History of Ceylon gives a sufficient explanation of this; for, we know that the northern provinces of this island have been, from very ancient times, held by Tamilians; and that after the fall of the great Sinha dynasty in Ceylon, the island was governed by Indian princes of undoubted Dravidian origin, between whom and the Sinhalese a warfare had

been previously carried on, commencing from a period so far back as the age of the memorable Dutugemini.* It is perfectly reasonable, therefore, to expect in the Sinhalese an admixture of Dravidian words, such as *vela* (veil) 'field,' *kappal* 'ship,' *gala* (kallu) 'stone,' *neli* (nâli) 'a measure,' *adangu* 'to contain,' *adukku* 'to pile one over the other,' *paru* to become 'over-ripe,' etc. But, as very justly observed by the author of the *Sidatsangarâ*, this element of local origin and of casual accession (*nipan*), is but one of three elements, the other two being—the pure, and the adulterated Sanskrit or Pâli.†

Many words of the first class, though corresponding with the *Dravidian*, are yet allied to the Sanskrit, as the following; and it is therefore impossible, in many instances, to determine whether they have been borrowed directly from the Tamil, or from the Sanskrit which has also, it is supposed by some, borrowed‡ from the Dravidian: e. g. The Sinhalese word *ammâ* 'mother,' which is the same in Tamil, is found in the Sanskrit as well as in some of the Indo-European tongues; *katu* 'pungent,' corresponds with the Telugu '*katu*,' and the Pâli and Sanskrit *katu*; the Tamil *kalei* 'arts,' which is *kalâ* in the Sinhalese, Pâli and Sanskrit, is supposed to be derived from the Tamil *kal* 'to learn;' *kuti* 'house' or 'hut' in the Sinhalese has much resemblance to the Tamil *kudi* or the Canarese *gudi*, and *kuti* in the Pâli and the Sanskrit; *hotuva* (*hōta* Sanskrit) 'fort' resembles the Tamil *kotei*; etc. etc.

* 'It is undeniable that immigrations from Ceylon to the southern districts of India have occasionally taken place. The *Teers* (properly *Tivar*, 'islanders') and the *Ilavars* 'Singhalese,' (from *Ilam* 'Ceylon; a word which has been corrupted from the Sanskrit *Sinhalam*, or rather from the Pâli *Sihalam*, by the omission of the initial *s*), both of them Travancore Castes, are certainly immigrants from Ceylon; but these and similar immigrants are not to be considered as Singhalese, in the proper sense of the term, but as offshoots from the Tamilian population of the northern part of the island. They were the partial reflux of the tide which peopled the northern and western parts of Ceylon with Tamilians.' *Caldwell's Comp. Grammar*, p. 72.

† See *Sidatsangarâ*, p. 4.

‡ *Caldwell's Comp. Grammar*, p. 440, et seq.

But all the words in the Sinhalese that may be directly traced to the Dravidian, are so few, that if collected, they will not, I am persuaded, shew a larger proportion than one to nine. And, it is very significant that the writer of the *Sidatsangarà* does not, in giving examples of his three classes, mention one single word which is derived from the *Dravidian*.

Though, however, so far as the dictionary goes, it is perhaps generally difficult to determine the relation of a language which is composed of different elements, as, for instance, the English;* yet, I believe, it may be affirmed that there is no language, like the Sinhalese, which has '*nine-tenths*' of its vocables clearly derived from a Sanskrit source, that may be traced to a *Dravidian* origin. On the other hand, there is no language, in which the Dravidian element is far in excess of the Sanskrit, that may be placed in the northern group. Take, for instance, the *Hindustáni*, *Maráthi*, *Bengáli*, *Guzeráti*. The Sanskrit or north-Indian element of these idioms is nearly as much in excess of the Dravidian, as in the *Tamil*, *Telagu*, *Karnátaka*, and *Maláyalim* (the south-Indian languages) the non-Sanskrit or the Dravidian is in excess of the north-Indian or the Sanskrit element.† In proceeding therefore to an examination of lexical analogies, I shall select on the one hand the *Tamil*, the most cultivated of the south-Indian languages,‡ in which the Sanskrit element is less than in others,§ and from whence the other Dravidian dialects are supposed to have been derived; and, on the other, the *Páli*, to which, as I shall hereafter show, the Sinhalese mediately, if not directly, owes its origin.

* Professor Max Muller's *Survey of Languages*, p. 7.

† Caldwell's *Comp. Grammar*, p. 29.

‡ 'From the various particulars above mentioned it appears certain, that the *Tamil* language was of all the Dravidian idioms the earliest cultivated: it also appears highly probable that in the endeavour to ascertain the characteristics of the primitive Dravidian speech, from which the various existing dialects have been derived, most assistance will be furnished by the *Tamil*'
—Caldwell's *Comp. Grammar*, p. 60.

§ *ib.* p. 33.

Before entering into direct proof, it may be here convenient to notice the lexical analogies of the Dravidian and the Sinhalese, to which Dr. Stevenson of Bombay refers in an article 'on the language of the aboriginal Hindus'.* If his conjecture be correct, we might, as justly remarked by Caldwell, reasonably expect to find in their vocabularies a few primary Dravidian roots,—such as the words for 'head,' 'hand,' 'foot,' 'eye,' 'ear,' &c.; but we have not been able to discover any reliable analogy in words belonging to this class. But Dr. Stevenson *professes* to give us a comparative list of "forty-one primitive words, all expressive (as he says) of such ideas as men must use in the infancy of society:" let us examine them.

Referring the reader to that list, I shall confine my observations to the Sinhalese and the Tamil, which are put down in the Southern class. At the outset the reader will observe, that of forty-one words given of the *Hindi*, in order to show their agreement in sound with the words of the Bengáli, Guzaráti, Maráthi, Telagu, Karnátika, Tamil, and Sinhalese, the learned Doctor has signally failed to show the *Sinhalese* for seventeen.

i. Of the remaining twenty four, '*appan*, Tamil,=*appà*, Sinhalese,' appears first. This is not an ancient Sinhalese word; nor does it occur in our books, which give us *piya* and *bap*. But the word which denotes 'father,' it would seem, is the same in nearly all languages. In the Indo-European and the Semetic families the base is a *p* or *b*, the difference being that in the former the word commences with the consonant above given, e. g., *pater*; whilst in the latter, as in the Hebrew *ab*, the vowel *a* is prefixed to that consonant. In this respect the Dravidian follows the Semetic. Whether this vowel is added or not, it is quite clear that the origin of the word is the same, and that the one-ness of language in a few words, as in the instance before us, proves the one-ness of origin.—'the one language and one speech of the whole earth before the dispersion of mankind.†

* Bombay A. S. Journal for 1842, p. 103.

† See further remarks hereon under the table of names,—*infra*.

ii. *Pāpan*, 'holy father,' Tam.;=*bapa* 'holy father,' Sinhalese. The Tamil word here given is the abbreviation of *prāppan*, [the addition *pra* being the Sanskrit inseparable preposition denoting 'pre-eminence,'] 'one higher than a full father'. The Sinhalese *bāppā* means 'uncle,' and not 'holy father;' and it is derived from *bāla* 'young,' and *appā*, 'sire.'

iii. *Kudappā*, the Sinhalese word for 'paternal uncle' is compared with the Telugu *kākkā*, signifying the same. Now, in the primary Dravidian dialect, the Tamil *kākkā* means 'peddler;' but the Sinhalese *kudappā* has no relation to either the Telugu or the Tamil words, the former being, like *bāppā*, a compound of *kudā*, 'young,' and *appā*, 'sire.'

iv. *Adi*, Tamil, 'foot;'*=adi*, Sinhalese, 'foot.' The correct word for 'foot' in Sinhalese is *pā*; see *infra*. But *adi* is found in the vernacular to signify the 'substratum' of one's feet, or of any other object; and I believe it comes from the Pāli particle *adha*, 'underneath.' *Adi* is also used to denote a measure of twelve inches. In this sense it is clearly an imported word like many a word expressive of modern arts, inventions, &c.

v. *Perru*, 'bear a child,' and *petta pillei*, 'own child,' in the Tamil, are compared with *phaddh*, *bad*, 'the belly, the womb,' Sinhalese. I am not aware that *phaddh* is a Sinhalese word; but the word *bada* has no relation whatever to the Tamil words given above.—See list under the head of Names,—*infra*. In reference to the general list of Dr. Stevenson, and particularly as regards the words under this head, Caldwell remarks:—"In many instances Dr. Stevenson's lexical analogies are illusory, and disappear altogether on a little investigation. Thus, he supposes the north-Indian 'pet,' *the belly, the womb*, to be allied to the first word in the Tamil compound 'petta pillei,' *own child*. That word should have been written 'petra' in English, to accord with the pronunciation of the Tamil word: the Tamil spelling of it, however, is 'perra.' It is the preterit relative participle of *per-u*, 'to bear, to obtain,' signifying *that was borne*. 'Per-u,' *to obtain*, has no connexion with any

word which signifies *the womb*, and its derivative noun 'pér-u,' means *a thing obtained, a birth, a favour.*"*

vi. *Kulambu*, 'clay, loom;' *holu*, 'a plough share' Tamil—are exhibited as showing a resemblance to *kumbur*, 'a paddy field' in the Sinhalese. The relation between the two sets of words is more imaginary than real. The Sinhalese words for 'clay' and 'plough' are quite different, and have no reference whatever to a field. The word *kumbur* is supposed to be derived from the Sanskrit *kumb* 'to cover,' hence *kumbha* in Páli is 'an amunam in extent,' generally referring to the sowing-extent of a field; and thence we get *kumbura*, Sinhalese, 'a field.' My pandit, however, believes that this is derived from the Páli *kedàra*.

vii. *Koliyan*, 'a weaver of the Pariah Caste,' *kolairur*, 'huntsmen,' in Tamil, are compared with the Sinhalese *kollaya*, 'plunder.' Philologically or historically, there is no relation between these words. The Sinhalese word is clearly derived from the Páli *hóla-hala*, 'tumult,' with which *plunder* is ever associated in one's mind.

viii. *Torravu*, 'a herd of cows,' *totti*, 'a pound' in Tamil—are set against the Sinhalese *tavalam*, 'a flock or herd.' The Sinhalese never use this word simply to indicate 'a flock;'—the sense in which they do use it being to denote cattle employed to convey goods; which, it is remarkable, are placed on either side of the animal's back, so that the two loads may *balance* equally. Now, *taula* in the Sanskrit is 'a balance.'

ix. *Atam* 'across,' *adham* 'enclosing, hiding,' *adam* 'hindrance,' Tamil—are shown as related to the Sinhalese *adaya*, 'prop,' and *adassiya*, 'obstruction;' but *ade* or *adaya* is strictly that which is kept *under* an object in order to prop it up. In this sense it comes from the Páli *adho*, 'under;' whence *adassi* may be something that obstructs the *assa* (ansa) or 'side' [inside.]

x. *Kurrai*, 'defect,' Tamil;=*koradus*, 'unripe grain,'†—Sinhalese. It is here only necessary to refer the reader to the Sanskrit

* Caldwell's Comp. Grammar, p. 40.

† It does not mean 'unripe grain;' but is a proper name [in the Sinhalese, as

koradusha, from whence we have obtained the Sinhalese word, to show its non-relation to the Tamil *kurrai*.

xi. *Alei*, 'a wave,' Tamil, is said to be allied to *rela*, 'a wave,' in the Sinhalese. The English *ripple* would be nearer *rela* than the Tamil *alei*. But the Sinhalese word comes from the Pāli *tarala*, 'trembling'—'to pass, to go or move.'

xii. *Odukidam*, 'a recess,' Tamil=*odokkuva*, 'a place in the waist for money,' Sinhalese. This is the only word in the list before us which is derived from the Dravidian. It comes from *adukku* 'to heap,' thence *odokku-va* 'the place [generally the waist] in which something is kept.' This is however a modern introduction, and is not to be found in the books, which use *æka*, from the Pāli *anaka*.

xiii. *Opa*, 'smoothness, beauty,' Tamil=*opa*, 'polish, glittering,' Sinhalese. This is clearly a child of the Sanskrit *ojas*, 'light, splendour,' from whence we get *oda*, and thence *opa*.

xiv. *Kà*, *kàvari*, 'a piece of wood with ropes attached,' Tamil=*kavandan*, 'a bullock's yoke,' Sinhalese. There is some mistake here. Mr. Clough, from whose Dictionary this is said to have been taken, does not give it; and there is no such word in the Sinhalese.

xv. *Korabu*, 'nibbling as a mouse,' Tamil=*kurutu*, Sinhalese, 'a rasp.' What resemblance there is between the nibbling of a mouse and the action of *kurutu* 'scraping,' 'scratching,' [e. g. *apas-kirate* kuk-kutah 'the cock furrows;'] I cannot say; but, I believe the words are not related to each other.

xvi. *Tati*, 'skreen,' Tamil=*tatitu*, Sinhalese, 'a ceiling, ship's deck.' This word should be *tattu* (see Clough) from the Pāli *tatī* 'top,' between which and a screen there is no relation whatever.

xvii. *Podi*, 'full sacks or bags,' Tamil=*podī*, 'a bale,' Sinhalese. The Sinhalese like the Tamil word, is derived from the Sanskrit and Pāli *puta*, 'concavity.'

in the Pāli and Sanskrit, for 'a species of grain eaten by the poor people'—*paspalum scrobiculatum*, Lin.

xviii. *Kannaràli*, 'a melancholy event,' in Tamil, is compared with *kanakal*, 'excellent,' Sinhalese. Clough does not give this; nor is there a word approaching to that sound in the Sinhalese. But, what is the analogy between *excellent* and *melancholy*?

xix. *Mottamuta*, 'total,' Tamil=*monvata*, 'beautiful,' Sinhalese. What coincidence there is between 'total' and 'beautiful,' I cannot perceive; but this I can state—that the Sinhalese word *monavata* comes from *manà*, 'pleasingly,' and *keta*, 'done.'*

xx. *Kargarapu*, 'a rattling noise like thunder,' Tamil=*kara-dara*, Sinhalese, 'teazing.' The Sinhalese word is deduced by some from the Páli *khara* with the affix *tara*, changed into *dara*; whilst others trace it directly to the Páli *kheda*, 'affliction.'

xxi. *Pinru*, 'retreat,' Tamil=*peral*, 'overturn,' Sinhalese. The latter is from *parivattana*, and has no relation to the Tamil word here given.

xxii. *Polip*, 'a brief explanation,' in Tamil=*bola*, 'a familiar term of address,' Sinhalese. Here again we do not perceive the analogy intended to be drawn. *Bola* comes from *bhrutaka*, Sanskrit; *bhataka*, Páli; *bála* Sinhalese, 'hireling'; hence *bola* is a term of address for a subject, or a servant.

xxiii. *Muri*, 'to break,' Tamil=*madanvâ*, 'to squeeze,' Sinhalese. *Muri* bears no relation to *madina*, which is directly derived from *majjama*, the Páli word of the same signification.

xxiv. *Apâ*, Tamil=*apoi*, Sinhalese, an interjection. Without exclaiming with Yâska, the eminent Hindu philologist, that 'words are fixed in the world, we cannot say how,—*svabhâvatâh* by nature!,' we may refer to the Sanskrit particle *apa* implying 'loss, negation, privation, wrong, bad, unnatural, as the source whence we have obtained *apoi*.

"The only resemblances (says Caldwell) which have been pointed out are those which Dr. Stevenson has traced in a few words remote from ordinary use, and on which, in the absence of analogy in primary roots, and especially in grammatical structure, it is impossible to place any dependence." I may add that, as regards

* K is changed into v as *dandukam*=*danduvam*; See Sidatsangará, p. 17.

the Sinhalese in Dr. Stevenson's list of forty-one words, there are but *three* which have any relation to the Dravidian. They are *appà*, 'father;' *odokkuva*, 'a recess in the waist;' and *adi*, 'a foot of twelve inches.' Thus, the proportion which the Sinhalese bears to the Dravidian is, in the instances selected by the Doctor, less than one to thirteen.

I have occupied more space than was actually necessary to disprove the relationship attempted to be established between the Sinhalese and the Dravidian. It is time to proceed to direct proof of their non-relation.

I purpose to institute my comparisons with reference to what is called by *Abel Remusat*, the 'prerogative instances,' consisting of nearly all the words given in a List issued by 'the Anthropological Society, to be noted and used for the radical affinities of languages, and for easy comparison,'—words which may be classed into (1) numerals; (2) names for days, and (3) months; (4) pronouns; (5) names, and (6) actions expressive of the common wants of mankind; (7) the earliest extant Sinhalese; and (8) words in our authors, usually entitled the *Elu*.

NUMERALS.

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
One	eka	eka	onnu—oru
Two	dva	deka	rendu
Three	ti	tuna	mûnu
Four	chatu	satara	nàlu
Five	pancha	pasa	anji
Six	chcha	saya	àru
Seven	satta	sata	èlu
Eight	attha	ata	ettu
Nine	nava	nava	ombadu
Ten	dasa	dasa	pattu
Twenty	visati	vissa	irivadu
Fifty	paññāsa	panasa	ambadu
Hundred	sata	siya	nûru.

The above comparisons clearly indicate that the Sinhalese nume-

rals* stand in fraternal connection with the Páli and the Sanskrit. There is not one Sinhalese word in the above list which has the least affinity to the Tamil, if we except *ettu*, 'eight.' Its resemblance to the corresponding numeral of the Indo-European family, is indeed very remarkable; and it is generally supposed that the Tamil numeral noun is derived from the Sanskrit *ashta*. But, as properly remarked and proved by Caldwell, 'this resemblance, though so close as to amount almost to identity of sound, is accidental; and disappears on investigation and comparison, like the resemblance between *onna* and *unus*, *anju* and *pancha*.'† Again, it is true that *oka* is used in the Telagu for 'one;' but the resemblance between it and the Sinhalese *eka* is as illusory as that between the English 'one' and the Tamil 'onnu.' It is also true that the Canarese *ondu*, 'one,' and the Malayalam *renda* for 'two,' are occasionally used by the Sinhalese as in *otu* for 'one-tenth' or 'tithes,' and *ondu*, 'unit,' *iratte*, 'double,' as in playing a Tamil game with chanks; but, as every one conversant with our language fully knows, they are used very seldom, and are not to be met with in our books. "Though *eka* is invariably used for 'one,' yet, says Caldwell, a form has been noticed which appears to be allied to the first numeral of the Western languages,' viz., *ûna-s* 'less,' which is prefixed to some of the higher numerals to express *diminution by one* (e. g.) *ûnavinshati*, 'nineteen,' like the corresponding prefix *un* in the Latin *undeviginti*. ‡ Professor Bopp is also of the same opinion; see his *Comparative Grammar*, i., p. 416. Where such eminent scholars have expressed an opinion, I cannot but approach the subject with great diffidence; but a careful examination forces a strong conviction into my mind, that the *ûna* in the phrase *ûnavinshati* is not allied to the Latin *unus*. This expression for 'nineteen' is nearly the same

* 'The numerals are generally a very safe criterion of an original relation between languages.' Pr. Max Muller's *Survey of Languages*, p. 13.

† See *Dravidian Grammar*, p. 279 *et seq.*

‡ *ib.* p. 264.

in the Sinhalese, as *unu vissa*. It is an elliptical phrase; and though it literally means 'less twenty,' or 'incomplete twenty'; yet it conveys *ekena ūna vinshatih* 'twenty less by one,' or, as in *ekona-vinshatih* 'twenty minus one' = 'nineteen.' The *un* in the Latin word is, as I conceive, a negative prefix like the *na* in the Sanskrit *ekāṇna-vinshatih*, 'by one not twenty.'

This elliptical phraseology, it is curious to observe, is found in different dialects in expressing numerals; e. g. *addhena chatutto*, in the Pāli, is 'four by half' = 'four (less) by half,' = 'four (less) by half (of one),' [= 'three and a half,'] *eka* being understood as in the Sanskrit *ūna-vinshatih*, or in the Sinhalese *unu-vissa*. Again *dasa-ada-masa* 'ten months by half' = 'ten months (less) by half,' or 'ten months (less) by half (of one),' or 'nine months and a half.' This elliptical form, moreover, is the same in the Hindustāni, which has *unu-is* (= *una-bis*), although the Murāthi has *ek-un-isa*, like the Sinhalese form which we sometimes find in our books, *ek-un-visi*. The Tamil *on-badu* is indeed formed like the Hindustāni *una-bis*; but except in the principle of its formation, I perceive no analogy between the two; for whilst *ūna* in the latter expresses 'diminution,' the *on* in the former (*on-patu*, or *on-pattu*) denotes 'one' as in the Roman numeral *ix* = (i-x), 'one (less) ten.'

I shall next examine the names for *days* and *months*.

DAYS.

	Pali.	Sinhalese.	Tamil.
Sun-(day)	ravi-(dina)	iri-(dà)	nàir-ti-(keleṃe)
Mon.	soma	sandu	tinkal
Tues.	mangala	angaharu	sevai
Wednes.	budha	badâ	pudan
Thur's	guru	brahaspati	vyâla
Fri.	shakra	sikurâ	velki
Satur.	seni	senasura	seni

The above comparisons lead to this, if no other, important result, —that the Sinhalese names are not derived from the Dravidian. But, the principle on which the names were originally formed

in both is the same; for the Dravidians, who had made great strides in civilization* at the period of our colonization of this island, were doubtless acquainted with the Astronomical causes which led to the names of 'days.' The principle upon which the assignment of the *days* to their respective guardians was made, is indeed well known. The Sinhalese assign the *days* to the same planets as the Hindus and the Tamils, and if there be any difference in the names adopted, the reader will find that whilst one nation uses one word, for instance *ravi*, another uses a synonym for the same, as *iru*, and another, *nair*. The only peculiarity which exists in the formation of the Sinhalese and the Tamil names is, that whilst the former, like the Indo-European, adopt *day* after the particular name of a deity, the latter use another expression, *kilamei*, 'that which belongs to.' The deities or planets named are Sun, Moon, Mars (red-deity), Mercury, Jupiter, Venus, and Saturn.†

MONTHS.

		<i>Pali.</i>	<i>Sinhala.</i>	<i>Tamil.</i>
Mar.	13	chitta	bak	chittare
April	12	vesākha	vesak	vaikâsi
May	13	jettha	poson	âni
June	14	âsâlha	æsala	âdi
July	15	{ nikkhamaniya sâvana	nikini	âvanni
Aug.	16	{ bhâdra† photthapâda	binara	perettâsi
Sept.	16	assayuja	vap	atpasi
Oct.	16	kattika	il	kârtige
Nov.	15	mâgasira	undu-vap	markâli

* See Caldwell's Dravidian Grammar, p. 54 *et seq.*

† There is another peculiarity which distinguishes the mode in which the Tamils calculate the day from that in which the Sinhalese compute it; for the former reckon from mid-day to mid-day, and the latter from sun-rise to sun-rise, which is also the mode of computation in the Pali books.

‡ I have here, as elsewhere, introduced the Sanskrit form to show its relation to the Sinhalese.

		<i>Pali.</i>	<i>Sinhala.</i>	<i>Tamil.</i>
Dec.	15	phussa	durutu	tâi
Jan.	13	mâgha	navam	mâsi
Feb.	11 *	phagguna	mædin-dina	pangini

The Dravidian names of the *months* are derived, like the Pâli, from the names of the asterisms; and though the Sinhalese adopt some of them, e. g. *vesak*, *æsala*, etc., yet it is very remarkable that they have for others, names which have no relation whatever to the Dravidian, and which owe their origin to local and other causes; e. g., *Mædin-dina* denotes the month in which the sun enters the 'central meridian line'—*madhya-rekhâ*,—"the line, which, passing above Lankâ and Ujjayani, and touching the region of Kurukshetra, etc., goes through Meru."† *Navam*, from *nava* 'new,' refers to the *new-ness* of the vegetable kingdom, which is exhibited at this period, and means 'the spring,' when all nature is clothed with verdure. *Du-rutu*, from *du* ins. prep. and *ritu* 'season,' denotes the *inclement season* when the natives require the use of fire and firewood to keep themselves warm. *Undu-vap* appears to be the period when a kind of small grain called *undu* was (*vap*) 'sown.' *Il* denotes the month in which the moon is full, nearly in the longitude of *il-valâ*, the stars in the head of the Antelope.‡ *Vap* indicates an *ad-interim* season for sowing. *Binara* comes from the Sanskrit *bhâdra*; and *nikini* from *nikkhamaniya*, Pâli, with reference to a custom of religious seclusion observed at this period. *Æsala* is from *âsâlha*, Pâli. *Pos-on* 'flower-less' is the period when flowers go out of season. *Vesak* is from the Pâli *vesakha*; and *Bak* indicates the month in which there is a 'break' in the computation of the year, though my Pandit intimates the probability of its being expressive of (*bakha* 'great' =) the chief, or first month.

* i. e. 'from Feb. 11th to March 12th.'

† See *Sûrya Siddhanta*, by the Rev. E. Burgess, p. 185.

‡ *ib.*, p. 466.

PRONOUNS.

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
I	{ amha ahan	ma ma(ma) (nom.)	nàn
We	mayan	api	nâm
Thou	{ tumha tvan	{ ta to	nî
You	tumhe	tepi	nîr
My	mama	mage	en
Thy	tava	tage	nin
He (prox.)	eso	mohu	ivan
He (remo.)	so	ohu	avan
They (prox.)	ete	movhu	ivar
They (remo.)	te	ovhu	avar

The personal pronouns serve more to establish or disprove the relationship of languages than any other words* of a language.

Now, on comparing the above there is not one Dravidian form which has the most distant relation to the Sinhalese, whilst it is quite evident that most of the latter bear the nearest affinity to the Sanskrit, or the Pâli.

The Sinhalese radical *ma*, which is *mama* in the nominative, is clearly taken from one of the Pâli oblique cases of *ahan*, and exercises a great influence in the inflexions of the verb of the first person. In the formation of the plural the vernacular Tamil changes the *na* and the *ni* to *nâ(n)-gal* and *nî(n)gal*; and it will be shewn hereafter that this addition of *gal* bears no resemblance whatever to the *pi* which the Sinhalese adopts, nor is that plural inflexion to be found in the formation of any of the Sinhalese plural nouns. But this inquiry properly belongs to another head of our investigations, viz., the *Grammatical*; see *infra*.

* 'The very last words which we should think of borrowing from a foreign nation are *pronouns*, particles, and numerals'—Professor Max Muller's *Survey of Languages*, p. 12.

• NAMES

[*Expressive of the common wants of Mankind.*]

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Hand	hattha	ata	kài
Foot	pàda	{ paya kakula	kâl
Nose	nàsà	nàsa	múkku
Eye	achchi	æsa	kan
Mouth	vatta	{ vata kata	vâi
Tooth	{ danta data Sans.	data	pallu
Ear	kanna	kana	kâtu
Hair	kesa	kes	mair
Head	sisa	{ sisa=hisa olu	talei
Tongue	jivha	diva	nâkku
Belly	kuchehhi	{ kusa bada	vayaru
Back	pitthi	pita	mudugu
Iron	aya	ya-kada	irunpu
Gold	{ suvanna suvarna San.	{ ruvan ran	pon
Silver	rajata	ridi	velli
Father	pità	{ piya appa	appan
Mother	ammà	{ amma mavu	tâi
Brother	sahòdara	{ sahodara sohoyuru	sahodaran
Sister	sahodarì	sahodarì	tangachchi
Man	manussa	minis ^{ce}	maniden
Woman	{ strì san. itthi	{ itiri strî gæni	manidi

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Wife	bhariyà	{ b̄ari ambu	panchàdi
Child	apachcha	daru	pullei
Son	putta	putà	magan
Daughter	dhìtu	dù	magal
Slave	dàsa	{ d̄asa vahal	ad̄imei
Cultivator	gahapati	goyi	{ ulunan kamakàran
Field	khetta	{ keta kumbura	vail
Tank	vāpi	veva	kulam
Plough	nangala	nagula	kelappei
Cow	{ go	gon	pasu
Cattle			
Yoke	yonga	yuga	nukam
Shepherd	gòpala	{ gopolla enderà	idayan
God	deva	devi	kadavul
Devil	yakkha	yakà	pe
Sun	sura	hira	suriyan
Moon	{ chandra chanda	{ chandra handa	tinkal
Star	tàrà	tàru-kà	nakshettra
fire	aggini	gini	neruppu
Water	vàri	vatura	nîr
House	geha	ge	vîdu
Horse	assa	assa	kudirei
Dog	basaka	balu	nài
Cat	bilàla	balalà	pûnei
Cock	kukkuta	{ kukulà sevul	seval
Duck	hasa	{ hansa tārà	tārā
Ass	khara	{ kotoluvâ kaludævâ	kaludei

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Camel	ottha	otu	ottakam
Bird	pakkhi	{ paksi kurulu	kurivi
Up	uddhan	uda	mèle
Near	{ samìpa lagga	{ samipa langa kittu	kitta
Down	hetthà	yata	kîlei
Before	puralo	peratu	munnei
Far	dûra	dura	tûra
Behind	pacchâ	pasu	pinnei
Who	{ ko katara	{ kavuda kavuru	âr
What	kim	{ kim mokada	enna
Why	kasmâ	æyi	ên
And or with	saha	{ saha tavada	um-affix.
But	kintu	{ yali ehet	ânâl
If	yadi	{ nam idin	âl-affix
Yes	âma	ovu	ôn, âmâ
No	na-no	na-ne	illei
Alas	aho	aho!	ah!

Here are sixty four words,—not remote from ordinary use, but expressive of the common wants of man, both in a savage and a civilized state. On examining the Pâli words, it will be noticed, there is scarcely a single word which does not claim relationship with the Sanskrit. If we examine the above Pâli words with their equivalents in the Sinhalese, especially as we find them in the books, we shall find the latter, with one exception, to be allied to the former. That exception is *kotalu*, ‘ass.’ But this is clearly a native word not derived from the Tamil, for the simple reason that in our modern usage we have *kaludava*, which is from a Tamil

source, although the Tamil word itself is derived from the Sanskrit *khara*. Again on comparing the Sinhalese with the Tamil, we do not find a single Tamil word that has any relation to the *ancient* Sinhalese words of the same signification. But whilst we thus have for every Tamil word, its Sinhalese equivalent clearly allied to the Pâli and unconnected with the Tamil, it will be observed that there are a few Sinhalese synonymes which have some resemblance to the Tamil. These secondary formations are nine in number, and are the following, which I shall examine separately.

i. The Sinhalese word *kakula* is supposed to have come from the Tamil *kal*, 'foot.' Not finding it in our books, I am inclined to treat it as a Tamil derivative; but it is very remarkable that *kakula*, deflected from its original signification of *kâl*, is used to express—not the 'foot,' but, the 'leg.'

ii. There is some distant resemblance between *olu* and *talei*, 'head'; but it is purely a native word, and does not bear any relation to the Tamil. See *Sidatsangarâ*, § 22.

iii. Some believe that our Sinhalese *bada* comes from the Tamil *vayaru*, 'belly.' This is a mistake. The resemblance between these two words is not greater than that between *bada*, and the English *belly* or *body*; indeed it is reasonable to believe that it comes from the Pali *bondi*, 'body;' although a friend suggests that *bada*, as a name for the largest part of the body, may be from the North-Indian *bada*, 'great.'

iv. *Appâ*, Sinhalese=*appen*, Tamil, 'father.' I have already noticed this word, *ante* p. 10. I may here add that its use is confined to the colloquial language.

v. *Sevul*, Sinhalese=*Savel*, Tamil, 'cock.' This is clearly from the Tamil. So far as my observation goes, it has been introduced into our language within the last four hundred years.

vi. *Târa* 'duck' is a modern introduction from the Tamil into the colloquial speech of the Sinhalese. Neither Sanskrit nor Sinhalese writers have ever drawn a distinction between the *Swan* and the domestic *goose* or *duck*. The word used by both for all

these is *hansa*. The very English words 'duck' and 'goose' come from the Vedic *hak-gûsa*=*hansa*.

vii. The Tamil *haludei* 'ass,' which is evidently allied to the Sanskrit *khara*, has produced our Sinhalese *kaludavâ*. But the original Sinhalese word *kota-lu* is independent of the Tamil.

viii. The Sinhalese word for 'bird' is *paksi*; but in colloquial usage we meet with *kurulu*, so near the Tamil *kuruvi*. It is not a generic term for *bird*, but a word for a species of small birds. See my *Contributions to Oriental Literature*, i. p. 44.

ix. There is some resemblance between the Sinhalese *kittu* and the Tamil *kitta*, 'near.' In the Sanskrit, Pâli, and some of the North-Indian vernaculars the word for 'near' is *nihata*. This word the Sinhalese have adopted for the 'chin,' and have therefore altered the same word into *kittu* to denote 'nearness.' It may be thence inferred that both the Tamil and the Sinhalese words are derived from the Sanskrit.

Thus, in three out of the above nine words, the lexical analogies disappear on a little examination; and we have only six out of sixty-four words, or less than one-tenth of the words in the above list, which are related to the Dravidian. Yet, it is very remarkable that those six words are not what we find in the books, but what may be termed a secondary formation confined to the colloquial speech of the Sinhalese. It would thence appear that, if we dispense with all the Sinhalese words which we may trace to a Dravidian origin, we may still express ourselves on all matters with the aid of other Sinhalese words which are undoubtedly of Sanskrit origin; or, in other words, that the Sinhalese may flourish without the aid of the Dravidian.

Though generally, as I have already remarked, the terminology of our classical authors is free from the Dravidian; yet, it is of some historical interest to notice here an exception. It is the Sinhalese version of the *Pansiapanas Jâtake*, in which we find such words as the following, and which it is impossible to understand now-a-days but for the Pâli work of which it is a translation; *kollu* and

kanan 'a species of gram, the *glycine villosa*;' *talakkattuva* 'head-building' for 'the top of an edifice;' *nadaya* 'up-stair;' *pambattiya* 'snake charmer;' *parakku* 'sheet or coverlet;' *pulimukham* 'tiger-face;' *agampadi* 'body-guard, retinue,' etc., etc. The presence, however, of this foreign element in this particular Sinhalese book may be traced to the foreign Dravidian agency which was at work in the translation of the Jâtakas. The *Mahavansa* says:—

Athâ pi Chola-desiyan nânâ bhâsâ visâradan
 Takkâgama dharan ekan mahâ-theran Susaṇṇatan
 Râjâ râja gurutthâne thapetvâ tassa santike
 Jâtakâni cha sabbâni sutvâ sutvâ nirantaran
 Ugganhitvâ tad'atthampi dhâretvâ tadanantaran
 Tâni sabbâni paṇṇâsâ 'dhike panchasate subhe
 Jâtake Pâli bhâsâto Sîhalâya niruttiyâ
 Kamato parivattetvâ pitakattaya dhârinan
 Mahâ therâna' majjhamhi sâvetvâ parisodhiya
 Lankâyan pana sabbattha lekhâpetvâ pavattayî.
 Jâtakâni pune tâni nija sissappaveniyâ
 Pâlayitvâ pavattetun ârâdhethvâna dhîmato.
 Medhankarâbhi dhanassa therassa tassa dâpayi—
 Tasseva saka nâmena parivenan cha kâriya
 Purâna gâman Sannîra selan Labuja mandakan
 Moravankan'ti me gâme chaturôva sadâpayî.

'Afterwards, the king [Parâkkrama] appointed a royal Teacher (in the person of) a very humane Mahâ-thera of the country of *Chola* (Tanjore), accomplished in different languages and in Logic and religion; and having continually heard and studied under him all the Jâtakas; and, having (moreover) committed to memory their significations, (he) thence gradually translated all the five hundred and fifty Jâtakas from the Pâli into the Sinhalese language, and having thoroughly revised them, after reading the same to an (assembly of) venerable priests who had mastered the three Pitakas, caused them to be written, and published them throughout Lankâ. He next entrusted those Jâtakas to a learned priest named Me-

dhankara, requesting him to have the same perpetuated without injury amongst the successive generations of his pupils. Having also established in his own name, a collegiate Temple, [he] bestowed the (following) four villages, *Puranagaman* [Paranagama] *Sannîra sela* [Tembili-hela] *Labuja-manda* [Del-mada] and *Moravanka* [Moravaka].'

VERBS

[*Expressive of the actions of every-day life.*]

	<i>Pali</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Be	bhû	vu	iru
Go	yâ	{ ya pala	po
Come	e	{ en vara	va
Eat	khâda	ka	tin
Sit	ni-sîda	indha	iru
Beat	ghansa	gaba	adi
Stand	thâ-(sthâ)	hiti	nil
Die	mara	mara	sâ
Give	dâ	dâ	ta
Run	dhâva	duva	ôdu
Shoot	vidha	vidi	sudu
Sleep	niddâ	nidi	padu
Cook	pacha	piha	{ samei âkku
Drink	pa-(pibana)	bo (bona)	kudi
Fall	pata	veta	vilu
Chew	chabba	vika (vi & ka)	chappu
Break	khadi	kada	odi
Play	kîla	keli	âdu
Cut	{ klipa* chida	kapa sinda	vetta

* From *kripa* comes the past participle *klipta*—Sanskrit.

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Know	{ nâ jânâtî	dana	ari
Walk	âhinda	ævida	nada
Plough	ka-sa	hâ	ulu
See	{ disa dakkhati	daka	kân
Keep	{ thâ thapa	taba	vai
Make	sâda	sada	{ panna âkku
Bind	badha	banda	kattu
Bite	dasa	vika	kadi
Write	likha	liya	eladu
Turn	parivatta	perala	tiru-pu
Fill	pûra	purava	nirappu

Nearly every Sinhalese word is in the above list of thirty *verbs* allied to the Pali or the Sanskrit; and there are only two secondary forms, as in the names, which have some resemblance to the Tamil. They are *pala* 'go' and *vara* 'come'. Now, *pala* is not used in any of the variations of the verb, except in the second person *imperative*; and does not, like all other verbs, come from any radical which denotes *motion*, or from which the other moods and tenses are formed. The radical for 'go' in the Sinhalese is *ya*, from which we obtain *yami* 'I go,' *giyemi* 'I went,' *yannemi* 'I shall go,' etc., with slight modifications in the other persons. So likewise *va-ra* 'come thou' is a form for the second person. It does not come from the root *e*, which alone enters into all the variations of tense and person, as *emi* 'I come,' *â(v)emi* 'I came,' *e nuemi* 'I shall come.' The regular imperative forms of *ya* and *e* are also the following:—*yan*, *yanne* 'go thou,' *en*, *enne* 'come thou,' *yavu* 'go ye,' *evu* 'come ye.'

Whence then do we get these stray forms of *pala* and *vara* which we use to persons who are addressed with the offensive pronoun *to*? *Pala* is nearer the Pali *paleti* 'he goes' than the Tamil

po; but *vara* is supposed to be from the Tamil. We thus have but one stray Dravidian form in the thirty verbs in the above list.

Having given the Sinhalese *names* and *verbs* in common use at the present day; I now proceed to examine the earliest extant Sinhalese, of which I have presented a specimen in the *Sidat-Sangara*, p. xxxvi; and these words, be it remembered, being found on a rock inscription (of 262 A. D.), are unadulterated by the errors of transcription.*

	<i>Pali.</i>	<i>Sinhala.</i>	<i>Tamil.</i>
Prosperity	sirî	siri	<i>tiru</i>
Weight	bhàra	bara	<i>param</i>
<i>Kshestriya</i>	khattiya	ket	<i>chattriya</i> †
Family	kula	kula	<i>kulam</i>
Pinnacle	kunta	kot	<i>thuvi</i>
<i>Xshwaku</i>	okkàka	okà-vas	<i>suvaku</i>
King	ràja	raja	<i>rasa</i>
Succession	paramparà	parapura	<i>parampara</i>
Descend	bhassa	bata	<i>rangu</i>
Illustrious	vasabha	usabi	<i>prastava-mana</i>
'Name'	Mèghavanna	M'evan	————
Great	mahanta	maha	<i>magha</i>
That	ta	èt	anda = â
Equal	sama	sama	<i>sama</i>
Lineage	jàti	jæyi	<i>jâdi</i>
Anointed queen	abhisekâ	bisò	{ <i>rasati</i>
<i>Regina</i> , queen	ràjanî	ræjana	
Womb	kuchchhi	kusa	<i>kerpam</i>
Born	upajja	ipada	<i>upavital</i>
First	âdi-pâda	æpà	<i>modal</i>
Enjoyed	vinda	vinda	<i>anubavitta</i> †
Due-course	pati-pàti	pilivela	<i>kiramam</i>

* In the above table I have given the root of every word omitting only the inflections, names and repetitions.

† This comes from the Bangali *e-mata*.

	<i>Pali.</i>	<i>Sinhala.</i>	<i>Tamil.</i>
Self	âtuma	tumà	tân
Island	dîpa	divu	tivu
Pleasing	pasâda	pahaya	impamanei
Stand	thà	sita	nitta
State Canopy	chatta	sat	vidânam
Raised	langa	laga	uyartnâ
Sixteenth	sòlasa	solos	padinâran
Year	sarada	havurudu	varusam
<i>name of a month</i> —————		vap	—————
Moon	chanda	sanda	tingul
Full	punna	pun	pûrana
Month	mâsa	mas	madam
Tenth	dasa	dasa	pattâm
Part	pakkha	pak	pangu
Day	divasa	davas	nâl
Temple	vihâra	veher	alayem
And	saha	isà	um
Dwelling	vasanta	vasana	vasam
Beggar	bhikkhu	bik	pichcha-kâran
Association	sangha	sanga	sangam
Lord	sâmi	himi	svâmi
Gatherings	senâ	sen	kùttam
To do	kara	kara	sey
Brother	bhâtu	bæ	sahodaran
Before	purâ	pera	mun
Kept	thaphita	tubu	vaitta
Custom	châritta	sirit	valame
Own	nija	nija	sonda
Desiring	ruchi	rus	viruppam
Taking	gaha	gena	eduttal
This	ima	mè	idu
Is worth	vattati	vaîi	poram
Proper	nicchhati	nisi	sari

	<i>Pali.</i>	<i>Sinhala.</i>	<i>Tamil.</i>
With and	sahá	hà	um
Assimilate	sansanda	sasadæ	oppâkku
Labourer	kammî	kemi	priyâsi
Slave	dâsa	das	adime
<i>An affix</i>	yutta	yutu	————
Receive	labha	laba	vângu
Give	dâ	dà	kodu
Explain	viyâkarana	vivaruna*	vilakku
One	eka	ek	oru

In the above list which contains sixty-four words, fifty seven, or *nine-tenths* are clearly deduced from the *Pali*; and of the seven words, for which I find no direct equivalents in the latter tongue, it may be remarked, five are allied to the Pali, that is to say; *e* ‘that’ may be from *eta* ‘this;’ *biso* ‘anointed queen’ is from *Abhiseka* the name of the ceremony of regal anointment; *vap* is clearly derived from the Pali *vapa* ‘to sow,’ and thence used for ‘Sep-Oct,’ a period of cultivation amongst the Sinhalese; *nisi*, which here bears the secondary meaning of ‘proper,’ probably comes from the Pâli *nichcha* ‘sure,’ ‘certain,’ ‘with judgment’—thence ‘proper’ in the Sinhalese; and *vivara* is most likely derived from the Pâli *vohâra* ‘custom’ or ‘rules of justice’—thence *vohârika* ‘a magistrate.’ Of the remaining two words, one (*yutu*) is a native *affix*, and the other (*isâ*) a native *particle*.

A comparison of the language of the original rock Inscription, with that of the modern version (both which I have given in my *Sidath-Sangarâ*, p. xxxvi) also establishes the fact, which has been noticed by philologists in reference to Prâkrit dialects, viz., that ‘two-fold forms of the same Sanskrit words are found’* in the Sinhalese—one more Sanskrit, the other more Pali—the latter being decidedly anterior to the former. The Rev. B. Clough has given both these forms in his *Sinhalese Dictionary*, sometimes omitting

* Professor Lassen’s *Inst. Prâkriticæ*. See Introduction p. vi.

one, and sometimes the other; and this has led many Oriental scholars, and amongst them Professor Spiegel in his *Kammavâkya*, to the error of believing that 'a multitude of words have been transferred from Sanskrit, and not Pali, into the Sinhalese.' Under this belief he has given two instances; and he is in error as to both. For, *kana** 'ear' is the Sinhalese for the Pali *kanna*, and not *karna*, Sanskrit—and *vaira* is the modern form of the ancient Sinhalese *vera*,† so much nearer the Pali than the Sanskrit form of the word for 'enmity.' The use of the *visarga*, which has nearly disappeared from the Pali, is indeed quite unknown in the Sinhalese; and in the latter language the word 'pain' is not *duksha* but *duk* from the Pali *dukkha*. Such speculations as those to which Professor Spiegel refers, and which I give in the note below,‡ has made him say—"Propius adhuc Elu ad linguam Sanscritam accedere, quin etiam originem ex ea ducere fertur, quod tamen addubitamus, ipsius Cloughi verbis innisi, quia Raskius, linguam Singhalensem numero dikkhani carum esse adscribendam, certissimis probavit testimoniis."—*Kammavâkya* pp. vi. vii.

All my observations in this chapter will serve as a running commentary on the above remarks; and the question as to the Sinhalese being one of the *Dekkhhanse*, or of the Malay-Polynesian group of languages, is also disproved by the positive proof of the near relationship which I have throughout exhibited between the Sinhalese and the Pali.

On comparing, moreover, the Tamil words in the above list, consisting of 64 words, (of which we shall for obvious reasons exclude two, *Meghavanna* and *yutta*) with the Sinhalese, it is quite clear that the relation which the 28 italicised Tamil words

* See *Namavaliya*, p. 44.

† *ib.*, p. 18.

‡ 'Eloos has undoubtedly given birth to the vernacular language of this Country. It appears to claim great antiquity, and being derived from Sanskrit, a great portion of her may be traced from that source.' *Clough's Sinhalese Dictionary*, p. ii.

bear to the Sinhalese is not direct, that they are derived from the Sanskrit, sometimes from the same word from which the Sinhalese is derived, and sometimes from another Sanskrit word of the same signification, e. g. *anubavitta*; and that of the remaining 29 words not a single one, so far as I can speak on the subject, has any relation to the Sinhalese, whilst every one of the 64 Sinhalese words with the exception of *e*, (*epâ* and *vap*) is directly derived from the Pâli. So that the result is 'that the Sinhalese, as it is spoken at the present day, and still more strikingly as it exists as a written language' in the uncorrupted tablets of rocks in this island, presents 'unequivocal proof' of its independence of the Dravidian, and of its affinity with Sanskrit dialects.

Lastly, on a careful comparison of the old Sinhalese (which is usually denominated the *Elu*) with the Pâli and the Tamil, nearly every word of the first is found to be derived from the *Pali*, and not the Dravidian. Let us take, for instance, the first thirty words in the alphabetical Index of the Revd. C. Alwis' version of the *Nāmāvaliya*, avoiding proper names and different forms of the same words, and compare them with the Pali and Tamil words of the same significations.

	<i>Pali</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Eye	akkha	ak	kan
Lightning	asani	akana	min
Canopy	ākāsa vitāna	akasana	met-kattī
Letter	akkhara	akura	{ <i>Akkhara</i> { <i>Elattu</i>
Goad	ankusa	akussa	{ <i>ankusa</i> { <i>turattī</i>
Demerit	akusala	akusala	<i>pāvam</i>
Anger	akkōsa	akos	kovam
End	agga	aga	mudivu
Depth	agadha	agada	âlam
Value	aggha	agaya	perumatī
Unction	angarāga	agarā	<i>abishekam</i>

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Ditch	agâdha	agala	akal
Longwood	{ agaru akalu	agil	akil
Body	anga	anga	{ angam seriram
Woman	anganà	angana	manasì
Market assembly	angàne	angani	ankâdi
Mars	angàra	angaharu	Sevei
A creeper	ankola	anguna	kurinji
Ring	anguliyaka	anguva	modiran
Ram	aja	aja	âdu
Eight	attha	ata	ettu
Eight tastes	attha-rasa	ata-rasa	ashta-suve
Tower	attâla	atalla	attâla
Joy	pîti	atî	avâ
Half	addha	ada	pâdi
Forest	atavi	adavi	kâdu
Less	addha	adu	korenda
Body (member of)	atta	at	angam
Branch	sâkhâ	atta	kombu
Hand	hattha	ata	kâi

From the above comparisons, it would seem that out of thirty words there are but *four* which do not bear a close resemblance to the Pâli. They are *agâdha*, *ankola*, *pîti* and *sakhâ*. Now *agadha* means 'exceedingly deep,' and from it comes our *agala* 'ditch.' The resemblance between *Anguna* and *ankola* ('*Alangium hexapetalum*') is apparent; since the substitution of *n* for *l* is frequent in the Sinhalese, and also the interchange of *h* and *g*. Thus *lalâta* becomes *nalâta* 'forehead;' *velando* is sometimes expressed *venado* 'merchants;' and the *l* in *el-biju* 'cardamum' is sometimes changed into *n*, as in *en-sal*, 'sâl' being another word for 'biju.' *Pîti* may or may not be the source from whence we get *atî*; and though *atta* does not come from *sakha*, yet it is clear that the former

comes from *hattha* in the sense of an 'arm' of a tree. Even if we except the first and the two last of these four words, the result of the comparison is that in the above list but one Tamil word (*akal*) bears a relation to the Sinhalese, and that more than *nine-tenths** of the words in the Sinhalese, especially 'as it exists as a written language in the literature of this island,' is traceable to a Pāli origin, exhibiting evidence, in some important particulars, that the corruption of the Pāli into the Sinhalese has arisen from that natural process of change which we see exemplified in Europe in the corruption of the Latin into the Italian and the French.

A careful inter-comparison of Indian dialects with one another, and the Sinhalese with them, also furnishes us with proof confirmatory of the Historical fact—that the Sinhalese was imported into Ceylon by its first Colonists† from North-India.

Mr. Caldwell, who may be regarded as the best authority in all matters relating to Drāvidian languages, states:—'The Scythian or Dravidian element is substantially one and the same in all the vernacular languages of India, whether Northern or Southern, but is smallest in amount in those districts of Northern India which were first conquered by the Aryans; greater in the remoter districts of the Dekhan, Telingana, and Mysore; and greatest of all in the Tamil country, *at the Southern extremity of the peninsula*, to

* "But the Sinhalese, the vernacular language of the Island, is decidedly allied to the *Northern* family, as it is supposed to have nine-tenths of its vocables from the Sanskrit"—*The Rev. S. Hardy* in C. B. A. S. Journal, ii. p. 99.

† 'At the place where mention is made of 'Sihala language,' what can *Sihala language* signify? As it is said that king Sihabāhu took *Siha* captive, so the name *Siha-la* is derived from that circumstance,.....As, again, the city in which Sakkra dwells is named Sakkra-city, so the Island in which the Sihala dwell is called *Sihala-island*. As also people who are natives of a place speak in their native tongue, so likewise the people of this Sihala country make use of the Sihala speech—their language is thence named the *Sihala language*.'—*Pradīpikava*, quoted in the *Sidatsangarā*, p. xxv.

which the aggressions of the Brahmanical race had not extended in the age of Manu and the Râmâyana.' p. 39.

This state of things precisely accords with the facts stated in Sinhalese Historical records. For, if the Sinhalese was not imported in an early age into Ceylon from North-India, it is but reasonable to find that the Dravidian element, which grows great and greater as we come downwards to the South, would be *the greatest* in Ceylon, the most distant territory from North-India. Far from such being the fact all the comparisons to which I have submitted the Sinhalese, indisputably prove that the Dravidian element is even less in the Sinhalese than 'in those districts of Northern India which were first conquered by the Aryans.' No one therefore, knowing the position which, geographically, Ceylon occupies in regard to the Tamil country,* can reconcile this fact with the supposition that the Sinhalese is a South-Indian dialect. On the contrary, the conviction must be inevitable, that the Sinhalese, like the Mâgadhî or the Pali,† had been long separated from Northern-India, and had remained fixed in this Island, unaffected by those changes which even the *Maharashtri*, the *dialectus principua* of Vararuchi and Lassen, and other undoubted dialects of the Sanskrit, have in course of time undergone in India.

Without entering into other inquiries as to how far the one-tenth (I believe the proportion is really less), the apparently Dravidian element in the Sinhalese, may be traced to other influences and causes, enough, I believe, has been shown to justify the position which I maintain, that our vocabulary presents more cogent evidence than even any of the vernacular dialects of Northern India, of the Sinhalese language having a Sanskrit basis with a very small admixture of a foreign or non-Sanskrit element. In a case

* 'From the evidence of the words in use amongst the early Tamilians,' Mr. Caldwell deduces, amongst other facts, that they had 'no acquaintance with any people beyond sea, except in Ceylon, which was then accessible on foot at low water.' p. 79.

† Kachchâyana's Grammar, p. cvi.

like this where all *lexical* analogies tend to establish a close affinity to languages which are already ascertained to have sprung from a Sanskrit source, I may indeed close the inquiry without at all consulting *Grammar*. But, when with the evidence furnished by the Dictionary we couple the testimony of History, and also find historical facts confirmed by the analogies to which I have already directed attention, it is impossible to resist the conclusion that the Sinhalese is a legitimate descendant of the Sanskrit.

SECTION FOURTH.

Grammatical Relations.

‘The life and soul of a language, that which constitutes its substantial individuality, and distinguishes it from all others,’ says Professor Max Muller, ‘is its *Grammar*.’ In accordance with this undoubted belief, I purpose in this section, to examine the Grammatical forms of the Sinhalese with a view to ascertain whether they have been imported from the South-Indian, or from the Sanskrit family of languages. In doing so I may as well intimate that I do not intend to enter into an investigation of all grammatical forms, but of such only as have been pointed out as possessing an intimate relationship between the Dravidian and the North-Indian (in which the Sinhalese has been included by some), and also a few of such other forms as may throw light upon the inquiry in hand.

The reader who has followed me through a variety of comparisons of words, with overwhelming results in favor of the proposition with which I have set out, must already be prepared to find the Grammatical structure of our language to accord more intimately with the Sanskrit than with the Dravidian. In this hope he will not indeed be disappointed; but it is, perhaps, right to mention that the Sinhalese have also adopted some forms which bear some affinity to the Dravidian. Founded upon a few coincidences between the Dravidian and the North-Indian vernaculars, in which last I include the Sinhalese, it has been suggested that it would be more correct to represent

the latter as having a Scythian basis with a large and almost overwhelming Sanskrit addition, than as having a Sanskrit basis with a small admixture of a Scythian element. The reverse however of this proposition seems to be correct. For, though Grammar is the best test that may be applied in philological investigations, yet the existence of a stray Dravidian Grammatical form here and there can, no more than a few Dravidian words, be regarded as decisive of the question. 'In general, it appears,' says Bopp,* 'that in warm regions languages, when they have once burst the old grammatical chain, hasten to their downfall with a far more rapid step than under our milder European sun.' Now, in Ceylon, it is the influence not only of climate, but of circumstances, that has led to a departure from the original grammatical forms and the adoption of others savouring of idioms, peculiar expressions, etc. These analogies will find a solution in the continuous intercourse which we have had with the Dravidians for 24 centuries,—daily speaking their language, and wishing not only to understand them, but to be understood by them. In this state of things it is but natural to find that we, like 'the Bengáli and other new Indian idioms, have really laid aside our old grammatical habiliments, and have partly put on new.*' But I can promise at the outset, that the changes which our grammatical forms have undergone, are far fewer in number than have been experienced by the Northern vernaculars.

Supposing, however, for the sake of argument, that they are identically the same in the North-Indian vernaculars and the Sinhalese, it is well worthy of consideration, whether the coincidences might not have originated from other than Dravidian influences. Mr. Caldwell, even without the evidence which I have already adduced, and have yet to adduce, has arrived at this conclusion. What he says, in the following extract, of those idioms, applies equally to the Sinhalese:—"Whatever relationship, in point

* Bopp's Comp. Grammar, vol. ii. p. 711.

of blood and race, may originally have subsisted between the northern aborigines and the southern—whatever *ethnological* evidences of their identity may be supposed to exist,—when we view the question *philologically*, and with reference to the evidence which is furnished by their languages alone, the hypothesis of their identity does not appear to me to have been established. It may be true that various analogies in point of grammatical structure appear to connect the Un-Sanscrit element, which is contained in the North-Indian idioms, with the Scythian or Tartar tongues. This connection, however, amounts only to a general relationship to the entire group of Scythian languages; and no special relationship to the Drâvidian languages, *in contra-distinction* to those of the Turkish, the Finnish, or any other Scythian family, has yet been proved to exist. Indeed I conceive that the Scythian substratum of the North-Indian idioms presents a greater number of points of agreement with the Oriental Turkish, or with that Scythian tongue or family of tongues by which the New Persian has been modified, than with any of the Drâvidian languages.

“The principal particulars in which the grammar of the North-Indian idioms accords with that of the Drâvidian languages are as follows:—(1), the inflexion of nouns by means of separate post-fixed particles; (2), the inflexion of the plural by annexing to the unvarying sign of plurality the same suffixes of case as those by which the singular is inflected; (3), the use of a dative or dative-accusative in ‘kô’ or ‘ku:’ (4), the use in several of the northern idioms of two pronouns of the first person plural, the one including, the other excluding the party addressed; (5), the use of post-positions, instead of prepositions; (6), the formation of verbal tenses by means of participles; (7), the situation of the governing word after the word governed. In the particulars above-mentioned the grammar of the North-Indian idioms undoubtedly resembles that of the Drâvidian family: but the argument founded upon this general agreement is to a considerable extent neutralised by the circumstance that those idioms accord in the very same particulars, and

to the very same extent, with the Turkish and several other families of the Scythian group. Not one of those particulars in which the Drâvidian languages differ from the Turkish or the Mongolian (and there are many such points of difference) has as yet been discovered in the North-Indian idioms. For instance, those idioms contain no trace of the relative participle which is used in all the Drâvidian tongues instead of a relative pronoun; they are destitute of the regularly inflected negative verb of the Drâvidian languages; and they contain not one of the Drâvidian pronouns or numerals—not even those which we find in the Scythic tablets of Behistun, and which still survive even in the languages of the Ostiaks and Lapps. If the Un-Sanscrit element contained in the northern vernaculars had been Drâvidian we might also expect to find in their vocabularies a few primary Drâvidian roots—such as the words for ‘head,’ ‘hand,’ ‘foot,’ ‘eye,’ ‘ear,’ &c.; but I have not been able to discover any reliable analogy in words belonging to this class. The only resemblances which have been pointed out are those which Dr. Stevenson has traced in a few words remote from ordinary use, and on which, in the absence of analogy in primary roots, and especially in grammatical structure, it is impossible to place any dependence. The difference between the Drâvidian vocabulary and that of the languages of Northern India with respect to primary roots together with the essential agreement of all the Drâvidian vocabularies one with another, will appear from the following comparative view of the pronouns of the first and second person singular.* It sometimes happens that where one form of the pronoun is used in the nominative, another survives in the oblique cases, and a third in the verbal inflexions: it also sometimes happens that the ancient form of the pronoun differs from the modern. Where such is the case I have given all extant forms a place in the list, for the purpose of facilitating comparison.

* To which I have taken the liberty to add the Sinhalese pronouns.

Pronoun of the first person singular:—

NORTH-INDIAN IDIOMS.

(Sanskrit primary form 'aham,'
secondary forms, 'ma,' 'mi,' 'm,'
Turkish primary form, 'man'.)

Hindi	main
Bengali,	mûi
Marathi,	mî
Gujarathi,	hun
Sindhi	man
Sinhalese	maz

DRAVIDIAN IDIOMS.

Tamil,	nân, yân, ên, en
Canarese,	ân, nân, en, êne
Tulu,	yân, en, e
Malayalam,	njân, ên, en, in
Telugu,	nênu, nâ
Tuda,	ôn, ân, en, ini
Kôta,	âne, en, e
Gônd	âna, ân
Ku	ân, nâ, ênu, e
Rajamahala,	en
Uraon,	enan

Pronoun of the second person singular:—

NORTH-INDIAN IDIOMS.

(Sanskrit primary forms 'tvam,'
'tav,' 'te,' secondary form, 'si,'
's,' Turkish primary form, 'sen'.)

Hindi,	tun, tu, te
Bengali,	tûi, to
Marathi,	tân, tu, to
Gujarathi,	tân, ta
Sindhi,	tun, to
Sinhalese	ta, to

DRAVIDIAN IDIOMS.

Tamil,	nî, nin, nei, i,
Canarese,	nin, niuu, i, i
Tulu,	î, nî, nin
Malayalam,	nî, nin, nan
Telugu,	nîvu, nî, nin
Tuda,	nî, nin, i
Kota,	nî, nin, i
Gônd,	ima, nî, i
Ku	fnu, nî, i
Uraon	nien
Rajamahala	nin
Brahui	nî

Scythic of the Behistun tablets nî

"From the striking dissimilarity existing between the North-Indian pronouns and the Dravidian, it is obvious that, whatever

* 'Tva-m becomes *tuva-m* in the old Persian; and from *tu* (itself derived from *tv*) proceeds the Sanskrit dative *tu-bhayam*, the base of which is allied to, or identical with, the Latin, Armenian, and Pehlvi *tu*, the Æolic and Doric *tu*, the Persian, Afghan, and Singhalese *to*, and the Gothic *thu*. The *th* of the Gothic and Zend, points out the path by which the old Greek *tu* was converted into *Su*.—Caldwell, p. 311.

may have been the nature and origin of the Scythic influences by which they were modified, those influences do not appear to have been Drâvidian. In the pronouns of almost all the North-Indian languages, the Scythian termination—the obscure ‘*n*’ which forms the final of most of the pronouns—is at once observed. We cannot fail also to notice the entire disappearance of the nominative of the Sanscrit pronoun of the first person singular, and the substitution for it of the Turkish ‘*men*’ or ‘*man*’ but in no connexion, in no number or case, in no compound or verbal inflexion, do we see the least trace of the peculiar personal pronouns of the Dravidian family. Possibly, after all, further research may disclose the existence in the northern vernaculars of distinctively Drâvidian forms and roots; but their existence does not appear to me as yet to be proved; for most of Dr. Stevenson’s analogies take too wide a range, and where they are supposed to be distinctively Drâvidian, they invariably disappear on examination. I conclude, therefore, that the Un-Sanscrit portion of the northern languages cannot safely be placed in the same category with the southern, except perhaps in the sense of both being Scythian rather than Indo-European.”

p. 42.

In addition to the Grammatical relations which may be deduced from the Lexical analogies, to which I have already alluded, I shall now proceed with further proof, noticing in the course of my observations the coincidences to which Dr. Stevenson and Mr. Caldwell have attracted attention. My remarks and investigations will here be confined to (1) *Formation of Words*; (2) *Nouns*,—their gender, number, declension, inflexional and periphrastic; (3) *Cases*, the nominative, the vocative, the accusative, the instrumental, the auxiliary, the dative, the genitive, the locative, and the ablative; (4) *Adjectives*; (5) *Pronouns*,—personal, intensive, demonstrative, and interrogative; (6) *Prepositions*; (7) *Verbs*,—the negative, and passive voices, the causal and auxiliary verb; (8) *Conjugations*,—the present, past, and future tense, the participle and the infinitive; (9) *the Relative Participial Adjective*, (10) *Adverbs*.

FORMATION OF WORDS.

i. The Dravidian dialects differ from the Sanskrit in generally using the crude root of the verb as the imperative of the second person singular. This, I venture to assert, was not the principle upon which that mood of the verb was originally formed in the Sinhalese. The Sidatsangarà gives (see p. 61) four inflexions, and the Sinhalese scholar knows that in practice we use a variety of other honorific terminations to suit the peculiar position of the party addressed.* Take for instance the radical *ka*, 'eat.' If we tell one *ka eka*, no one will understand the *ka* in the sense of an imperative; to convey which it would be necessary to say *kanu*, *ka-nne*, *kâ-piya*. So likewise *denu*, *denne*, *diya*, to form the imperative of *de* 'give'; *karanu*, *karanne*, *karava*, *kara-piya*, to express the imperative *kara*, 'do;' etc. The general rule in the Sidatsangarà is that the imperative takes 'nu' for its inflexion as *karanu bojanu*; see § 53. There is however an occasional exception to this rule, which favors the Dravidian principle when the radical ends with *a*, as *boja*, 'eat,' and *bala*, 'behold.' But this is of very rare occurrence, for even in those cases the Sinhalese, in order to mark the imperative mood unmistakeably, adds a *va* to the root, as *balava*, 'behold.' See Sinhalese version of Mat. cap. iii. 16, 17, given in my *Contributions to Oriental Literature*, vol. i. p. 95. The peculiarity here noticed, and which is the rule in the Dravidian dialects, can therefore only be regarded as an *exceptional* usage in the Sinhalese.

ii. The Dravidians obtain many words for ordinary objects from verbal roots. Thus *adî* is both 'beat' and 'blow'; *nilam* 'ground' comes from *nil* 'to stand'; *mâdu* 'ox,' from *mâdu*, Canarese 'to do'; *âdu* 'sheep' from *adu* 'to frisk'; *hurangu* 'monkey,' from *kura* 'to sound'; *pakal* 'day,' from *pagu* 'to portion'; *kan* 'eye,' from *kan* 'to see'; *mukku* 'nose,' from *mugu* Canarese 'to smell,' etc. etc. For all these names, I need scarcely say, we have differ-

* See Article on Terms of Address in Ceylon. A. S. Journal for 1856—8.

ent Sinhalese words, derived from different radicals, which bear the closest affinity to the Sanskrit or Pâli.

I shall tabularize them as follows:—

	<i>Pali</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Ground	bhûmi	bima	nilam
Ox	gava	gon	mâdu
Goat	aja	{ aja elu	âdu
Monkey	vâ-nara	{ vândurâ rilâ	kurangu
Day	dâ	dâ	pakal
Eye	achchi	æsa	kan
Nose	nâsa	nâsa	mukku
Hand	hattha	ata	kai

iii. As the Dravidian dialects adopt a class of derivative words, which in the Sanskrit family may be treated as primitives, so likewise where the latter class of languages, especially the Sinhalese, adopt different appropriate masculine and feminine names, the former simply alter the masculine into the feminine by inflexion;

e. g.

	<i>Pali.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
Man	manussa	minis	maniden
Wo-man	itthi	{ itiri gæuî	manidî
Son	putta	putâ	makan
Daughter	dhîtu	dû	makal
King	râja	râja	râsâ
Queen	râjanî	biso	râsâti
He	so	ohu	avan
She	sâ	æ	aval

iv. No one conversant with the Tamil can fail to have observed the successive formative and inflexional particles and pronominal fragments which are added to a Dravidian monosyllabic root; as *per-ugugiradu* 'it increases' from *per*. This expansion is not found in the Sinhalese, which hardly takes a termination of more than two

syllables; as *bebili-ni* 'it brightens.' Examine the nominal roots in the *Sidatsangarâ*, § 58.

v. The Dravidian formatives are chiefly *gu*, *ngu*, *kku*=*ch* or *nchu*, *su* or *chu*, *du*, *ndu*, *ttu*, *bu*, *mbu* or *ppu*. The Sinhalese possesses none of these. It takes others such as a *va*, *i*, *ta*, *vat*, etc. Take, for instance, the Tamil *pada-gu* 'boat;' the Sinhalese cuts off the formative, and adopts simple *pâda*, or adds a *va* to it, whence it becomes *pâru-va*. For the Sinhalese inflexional terminations, See *Sidatsangarâ*, § 58.

vi. In the formation of the adjective from the noun, the Dravidian presents a peculiarity distinguishable from the Sinhalese. For this purpose, or for qualifying another noun, or for converting an intransitive into a transitive verb, or for the purpose of forming a noun from verbal themes, the Tamil has to reduplicate the final consonant. This process of reduplication is unknown to the Sinhalese. E. g.; from *harak* 'ox' (Sinhalese) is formed *harak-hama* 'ox-hide;' but from *mâdu* 'ox' (Tamil) is formed *mattu-(t)-tol* 'ox-hide.' Also, from *duva* (Sinhalese) 'run' comes *duva-va* 'cause to run,' so much like the Sanskrit *ya*; whilst the Tamil would reduplicate the *d* (= *t*) in *odu* and render it *ottu*. Again, whilst the Tamil cannot obtain *elattu* 'writing' without reduplicating the *d* (= *t*) in *eladu* 'writing,' the Sinhalese converts the simple radical with a single *m*; as *liya* 'write;' *liyu-ma* 'writing.'

vii. The formation of compounds in the Sinhalese is entirely after the fashion of Sanskrit compounds. See *Sidatsangara* § 35.

viii. The Sanskrit and some of the Indo-European dialects are fond of combining clashing consonants. The Dravidian dialects, on the contrary, aim at ease and softness, and are unable to utter two consonants of different classes as *svâmi* without introducing a vowel between them, as *surâmi*, or without cutting off one of the consonants as in *sâmi*. In this respect the Sinhalese resembles the Dravidian; but I must warn the reader against any inference therefrom that the Sinhalese is related to the Dravidian. For, it will be observed that this is a peculiarity which distinguishes the

Sanskrit from not only the Sinhalese but its very parent the Pâli, and other Prakrits of undoubtedly Sanskrit origin. This will be rendered manifest by the following table of Sanskrit, Pali, and Sinhalese words, which show the growing reluctance with which each generation has cast away, what even all Northerners must admit, the difficulty of expressing heterogeneous sounds, as in the following:—

	<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese,</i>
Head	sîrsa	sîsa	hisa
Full	pûrna	punna	pun
Limb	gâtra	gatta	gat
Raiment	vastra	vattha	vat
Mouth	vaktra	vatta	vat
Eye	netra	netta	net
Demon	râksha	rakkha	rakus
Heaven	svarga	sagga	saga
Pearl	mukta	mutta	mutu
Name	Laksmâna	Lakkhana	Lakkana
Agent	kartru	kattu	katu
Above	ûrdhvan	uddhan	uda

ix. Another peculiarity observable in the formation of words may here be mentioned. Whilst, as a general rule, in the Dravidian, as in the Scythian family of tongues, 'neither the vowel nor the consonant (or consonants) of which the root is composed, sustains any change or modification on the addition of the signs of gender, number, and case, or of person, tense, and mood; which are successively agglutenated to the root, not welded into combination with it,*—the vowels in the Sinhalese as well as in the Indo-European radical, are, in general, modified by the addition of the suffixes of case and tense. E. g. the Sinhalese word *kolu* 'boy,' which comes from *keli* 'to sport,' is changed into *kolla* in the masculine, and *kelî* in the feminine. The word *balu* 'dog' be-

* Caldwell, p. 164.

comes *ballà* in the singular,—and *ballô* in the plural. The same word serves as an example of the change which it undergoes in the different cases. Again, the root *daka* 'to see,' becomes *daki-mi* 'I see' in the present tense; *duti-mi* 'I saw' in the past tense; *dakinnemi* 'I shall see' in the future tense; and *daka* 'having seen' in the participle.*

NOUN.

Gender—In entering upon the Noun, its Gender demands attention first. The Sanskrit family recognize besides the two natural genders, another—the *neuter* or the *eunuch*. To the Sinhalese are, however, known only the two first.† See Sidatsangarâ, § 24. This is quite consistent with the practice of the Sanskrit. For, although the *klîva*, according to its original intention, had to represent inanimate nature only; yet when it is remembered that it has not every where confined itself to these old limits, and that the Sanskrit imparts life to what is inanimate, and, on the other hand, (according to the view then taken), impairs the personality of what is by nature animate; (Bopp. i. p. 126), a language formed

* For different other changes which the radical undergoes, see my *Introduction to Sinhalese Grammar*, p. 17 et seq.

† In the Drâvidian languages all nouns denoting inanimate substances and irrational beings are of the neuter gender. The distinction of male and female appears only in the pronouns of the third person; in the adjectives (properly appellative nouns) which denote rational beings, and are formed by suffixing the pronominal terminations; and in the third person of the verb, which, being formed by suffixing the same pronominal terminations, has three forms in the singular and two in the plural, to distinguish the several genders, and in accordance with the pronouns of the third person. In all other cases where it is required to mark the distinction of gender, separate words signifying 'male' and 'female' are prefixed; but, even in such cases, though the object denoted be the male or female of an animal, the noun which denotes it does not cease to be considered neuter, and neuter forms of the pronoun and verb are required to be conjoined with it. This rule presents a marked contrast to the rules respecting gender which we find in the vivid and highly imaginative Sanscrit, and in the other Indo-European languages, but it accords with the usage of all the languages of the Scythian group. *Caldwell's Dravidian Grammar*, p. 34.

from it is sure to fail in recognizing the intention which was not carried out in practice; and in its endeavour to simplify Grammatical forms, is likely, as the Sinhalese has done, to make a distribution of all nature into two classes, the *male* and *female*. The *rationale* of this is to be found in various other parts of our Grammatical System.

It appears very plainly that this absence of the *neuter* gender is owing to an effort on the part of the Sinhalese to simplify the difficult process of discriminating the genders in the Sanskrit, and to adopt itself to circumstances, one of which is the absence in the Sinhalese of that simple termination which the Sanskrit has adopted for the *neuter* as distinguishable from the masculine and feminine. Now, according to the formation of words in the Sinhalese, no system of Grammar or philology can devise a rational plan by which the neuter may be distinguished from the two natural genders. If the neuter was confined to inanimate nature alone, this would be possible; but when the greater part of names expressive of inanimate nature are found as *masculines* and *feminines*, there was no alternative but to ignore the neuter altogether. This reasoning would be inadmissible but for the undoubted testimony which this very department of Grammar furnishes us as to the Sinhalese being a derivative of the Pâli and Sanskrit. I here allude to the rule by which all Sanskrit and Pâli neuter names are regarded in the Sinhalese as *masculine*. See note (†) at p. 20 of the Sidatsangarâ. The formation too, of the two natural genders is precisely in accordance with the development of the Sanskrit, the feminine marking its distinction by broader and more sonant vowels.

When, however, we look to the Tamil which has all the three genders, and therefore is different from the Sinhalese, we observe that not only are all nouns denoting inanimate objects and irrational beings, placed in the neuter gender; but in most cases separate words denoting male or female are added to neuter nouns. It would also seem, that the long *i*, which constitutes the rule in the formation of the Sinhalese and the Sanskrit feminine, forms the exception in the Dravidian dialects. See *Caldwell*, p. 181.

Number.—In turning our attention to the Number of the Sinhalese noun, we again meet with evidence of an effort to simplify the superabundant forms of the Sanskrit. 'The dual,' says Bopp, 'like the neuter, in course of time is the first to be lost with the weakening of the vitality of the view taken by the same, or is more and more straitened in its use, and then replaced by the abstract plural expressive of infinite number.' Vol. i. p. 126. 'The Pâli has only so much of the dual as the Latin viz., a remnant of it in two words, which signify *two* and *both*.' p. 127. It is entirely wanting in the Prâkrits as in the Sinhalese, which does not even recognize the duality of the pronoun adopted by the Tamils in common with the Northern vernaculars. See remarks thereon *infra*.

Declension.—The Sinhalese, like some of the Dravidian dialects, is not deficient in the number of cases required to mark the relations of nouns. Unlike the Sanskrit, the Sinhalese employs the crude radical without inflexion,* and therefore attempts to simplify a variety of forms which even the Sanskrit has declined to adopt in the primary forms of compounds; yet the rule in Sinhalese Grammar is, as in the Sanskrit, to inflect the noun to express the different relations of case. It is unnecessary to specify all the modifications which nouns undergo. They are all given in the Sidatsangarâ, p. 27.* Suffice it to present two declensions.

SANDA=TINGEL, 'MOON.'

	<i>Singular.</i>		<i>Plural.</i>	
	<i>Sinhalese.</i>	<i>Tamil.</i>	<i>Sinhalese.</i>	<i>Tamil.</i>
No.	Sanda	Tingel	Sanda-hu	Tingel-kal
Vo.	Sanda	Tingâl	Sand- <i>eni</i>	Tingel-kâl
Acc.	Sandu	Tingel-ei	Sand-un	Tingel-kalei
Ins.	Sandahu	Tingel-âl	Sand- <i>una</i>	Tingel-kalâl
Aux.	Sandu	—	Sand-un	—
Dat.	Sandata	Tingel-ukku	Sanda-nata	Tingel-kalakka
Ab.	Sand-en	Tingel-enindu	Sanda-nen	Tingel-kalinindu
Gen.	Sand-uge	Tingel-udei	Sanda-nage	Tingel-kal-udei
Loc.	Sande	Tingel-il	Sanda-uhi	Tingel-kal-il

* Also see my Introduction to Sinhalese Grammar, p. 17.

GAS=MARAM, 'TREE.'

	Singular.		Plural.	
	Sinhalese.	Tamil.	Sinhalese.	Tamil.
No.	Gasā	Maram	Gas	Maran-gal
Vo.	Gasā	Marām	Gas-ni	Maran-gāl
Acc.	Gasā-la	Marattei	Gas	Man-galei
Ins.	Gasin	Mara-ttāl	Gas-val-in	Maran-galāl
Aux.	Gas-en	—	Gas-val-in	—
P.	Gasā-ta	Mara-ttuku	Gas-vala-ta	Maran-galattuku
Ab.	Gas-en	Marattu-nindu	Gas-val-in	Maran-galinindu
Gen.	Gas-e	Marattudei	Gas vala	Maran-gal-udei
Loc.	Gas-e	Marattil	Gas-hi	Maran-gal-il

On a careful examination of the above forms, the reader cannot fail to observe that in the Sinhalese (1) the radical is *inflected in the Nominative case*,* as in all the oblique cases; (2) that although the plural nominative occasionally takes a sign of plurality, yet it is not invariably to that sign, but to the root, that the inflexional signs are annexed in the oblique cases; (3) that all the inflexions in the plural are not every where *identical* with those in the singular,—facts, which serve to distinguish the Sinhalese not only from the Dravidian but from the North-Indian dialects.†

With respect to the principle of pluralization, it will also be observed that the Sinhalese noun, like the Dravidian, is *not ordinarily indefinite*, and does not depend upon its connection in a sentence to determine its number. As in the primitive Indo-European tongues, the plural of a Sinhalese word is carefully distinguished from the singular. It is true that in modern usage we find a few nouns which take in the plural *val*, like the Tamil *gal*, but it should be borne in mind that that formative is not an inflexion, but that which may be regarded as a complete word by itself, serving, when added to nouns indicating inanimate objects, to render the expression a compound, like 'stone-heap' or 'trees-mass.' Thus *ge*, 'house,' becomes in the plural *ge-val*.

* The Dravidian nominative singular is simply the inflexional base. *Caldwell*, p. 204.

† The signs of cases are suffixed to the sign of plurality in the Dravidian. *ib.*

This is supposed by some to be identical with the *gal* in the Tamil *attu-gal*, 'houses.' Dr. Stevenson is of opinion that this addition is an abbreviation of the Sanskrit *sakala* (= *sagala*, Tamil) 'all.' But, says Caldwell, the root signifying *all*, which the Dravidians have preferred to retain, viz., *ell*, is connected, not with the [Greek] *ol* 'whole,' the Hebrew *kol*, &c., but with the Saxon *eal*, English *all*. Whether it comes from the one or the other, it is indeed very clear that this addition of pluralization conveys, like the Sinhalese word *siy-al*,—'all.' Now in the Sinhalese only a few inanimate nouns take this *val* as a sign of pluralization; and in some instances it is found in the oblique cases, and never in the nominative; thus *ata* 'hand,' *at* 'hands' *at-vala* 'in hands;' *gasa* 'tree,' *gas* 'trees,' *gas-vala* 'in trees.' Hence it accords well with Professor Max Muller's belief of this being a compound expression like *animal-mass* for 'animals,' or *stone-heap* for 'stones.' There is another reason which induces me to believe that this *val*, in the sense of *vana* for a 'mass,' is a word by itself. It is this,—that like *val* the Sinhalese occasionally takes *vara* in a few nouns for the formation of the plural, as *guru* 'teacher,' *guru-varu* 'teachers'; *raja* 'king,' *raja-varu* 'kings.' In these instances *vara* is clearly an additional word to denote 'respect,' for it will be seen that as the plural of both words is *ordinarily* formed by the addition of (h)*u*, as *guru*, *guruhu*; *raja*, *rajahu*, they take the same *u* in the plural even after the addition of *vara*; and that this *varu* termination is never used except in connection with masculine or feminine names that deserve respect, as *val* is seldom used except in connection with inanimate nouns implying objects that are usually associated in the mind with *heap* or *mass*.

The Sinhalese has also, like some of the Scythian tongues, a secondary or periphrastic mode of denoting some of the relations of nouns, and in this respect it accords with, and adopts some of, the words found in the North-Indian vernaculars. E. g.

Nominative—*tema*.

Instrumental—*visin*, 'by.'

Auxiliary—*karana-kota*, 'by means of.'

Dative—*pinisa* or *vas*, 'for.'

Locative—*Kerehi*, 'in.'

Ablative—*Keren*, 'from.'

These signs are common to both numbers, except *tema* which is only used in the singular, its plural being *tumu*. Nouns in the singular also take an *ek* in the Sinhalese, to express the *indefinite* as *harak-eku-ta* 'to-a-bullock.'*

Tema, in the Sinhalese, derived from the Sanskrit *âtman* 'self,' not only expresses the Nominative case, but also conveys the gender of the noun to which it is added. The Sidatsangarâ says: "Observe also, that in this case the suffixes *tema* for the masculine singular, *tomo* for the feminine singular, and *tumu* for both genders in the plural number, may be used in *peraphrases and commentaries*."

The periphrastic instrumental *visin*, from the Pâli *vasena* 'by authority,' in the sense of the agent or instrument, is also used in the Sinhalese. *Karana-kota*—the Pali *karani-kritya* 'having accomplished a means of action,' is the periphrastic sign of the auxiliary, which we have doubtless brought over to Ceylon from Northern India, since we find it unmistakeably in the Murâthi *karâna*, so different from all Dravidian case-signs. I may also observe that the very name for the *Auxiliary* case (the *Karana*) is derived from this case-sign. The dative *pinisa*—Pâli *panissaya*, is not exactly, as the others are, a universal case-sign for the dative; but is used to express 'for,' or 'for the purpose.' *Kerehi* is the periphrastic locative sign, and comes from *kara* 'to do;' from whence it obtains the signification of proximity or 'nearness,' and thence, with the addition of the locative sign, the idea of *locality*. The ablative *keren* is also from *kara* with the proper sign *en*.

* See Vibat-maldama in the Appendix to Sidatsangarâ, p. 91.

CASES.

The Nominative, in the Dravidian dialects, is 'the noun itself,' or the inflexional base, without addition or alteration. The Sinhalese nominative takes *e*, *â* in the singular, and *ô*, *hu* in the plural; and these present the most marked difference to the exceptional formations of the Tamil neuter nominative, and the Canarese *nâ* and *ta*. Dr. Stevenson observes that in the Dravidian as well as in the North-Indian vernaculars, the nominative is substituted for the accusative, *et vice versa*. This is not the case in the Sinhalese; for no one, not even the rudest rustic amongst us who knows not the use of case-signs, will ever say *ballâ gæsimi* '*canes percuti*' but *ballata gæsimi* '*canem percuti*.' It is, indeed, true that the illiterate Sinhalese do, as stated by Dr. Stevenson, occasionally use the accusative for the nominative. This, I have, and I believe satisfactorily, accounted for elsewhere,* and shall therefore proceed to

The Vocative Case. In the Dravidian there is properly no case-sign for the *Vocative*. It is formed by a simple sign of emphasis, different from the Sinhalese, which takes *æ*, *a* and *â* in the singular, and *in*, *en*, *nen*, *ini*, *eni*, *neni*, and *ni* in the plural. These, it may be remarked, are different also both in form and principle from the *ir*, a fragment of the *nîr* 'you,' which the Tamils use in the plural.

Again, it will be observed that the exceptional usage in the Sinhalese, by which the Nominative is employed to express the Vocative, accords with the Indo-European languages.

The Accusative Case. 'Ordinarily,' says Caldwell, 'the North-Indian vernaculars are distinguished from the Southern by their use of the dative case-sign for the *Accusative*.' This is no less a peculiarity in the Sinhalese, which is distinguishable from the Dravidian family, in which, if we except the Gônd, the Dative is quite distinct from the accusative.

† See my *Contributions to Oriental Literature*, vol. i. p. 46.

The only accusative sign which the Tamil has, is *ei*. This, I need scarcely say, is different from all signs in the Sinhalese, in which the only termination that may approach the Dravidian, is the Canarese *a*, and this is of very rare occurrence in our language.

In turning our attention from the mere formation of the case-signs, to the Syntax of the accusative case, we find the Sinhalese to accord with the Sanskrit and the Latin; e. g., where reference is made to *duration of time*, all the above languages use the accusative. For other affinities, see Sidatsangarâ, p. 29.

The Instrumental Case. The Telugu changes the locative *ti* into *ta*, to express the instrumental or the auxiliary, both which are treated by Tamils and others as the instrumental. See Sidatsangarâ, p. 31. Now, according to Caldwell, the Canarese instrumental suffix *im* is identical with *in*, the Tamil 'ablative of motion.' If this is the case, its tendency to confound the instrumental with the ablative, is in accordance with the Latin and the Greek, which confound the auxiliary with the instrumental. Even the English, in which, as Caldwell points out, 'by' in the sense of 'close by' was originally a locative, would indicate the origin of the Telugu instrumental.

The Tamil suffix for the instrumental is clearly *al*, and bears no analogy to the Sinhalese terminations *a*, *â*, *u*, *hu* in the singular, and *an*, *âna*, *na*, *n*, and *un* in the plural.

The use of the instrumental is gradually getting into disuse amongst the lower orders of the Sinhalese. There is also much difficulty felt by learners in comprehending the difference between the *nominative* and the *instrumental*. People say *mama karana vade*—*nân sekir vele*, Tamil. Now, *karana*—*sekir* is not a complete verb. It is devoid of vitality, though possessed of an attribute, and the tense. It approaches nearest to an English participle; and, considering its function in the above sentence, we may call it the *relative participle*, or as the Tamil Grammarians name it, *peyer echam* 'noun-defect' or 'noun-complement,' i e., as explained by Caldwell, a word which requires the complement of a noun to complete its signification. We find it always associated

with two nouns, one which it qualifies, and another (either expressed or understood) which indicates its agent. The proper designation of it would then seem to be a *relative participial adjective*. Having ascertained the real force of *karana*, let us inquire in which of the two agent-cases we should place the noun-agent. We cannot put it in the nominative, because our Grammar teaches us that the nominative should be followed by a complete verb 'expressive of an *attribute*, of *time*, and of an *assertion*.* We are therefore constrained to use in the sentence before us the instrumental *mā*, and not the nominative *mama*.

The sense of the *instrumental* is also preserved in a similarly constructed English sentence; e. g., *karana de* is 'being-done thing' or 'the thing that is being done.' Now, if we add an agent to the act, we have *mama karana de* 'I being-done thing' or 'the thing that is being done [by] I.' This sign 'by' or *visin* is understood in the Sinhalese, in which case the noun takes the sign of the case, and it is necessary that the nominative *mama* should be changed into the instrumental *mā* 'by me.' The sentence itself would then run grammatically both in Sinhalese and English, thus; *mā karana de* 'the thing that is done by me.' On comparing the Murāthi, the Sinhalese, and the Sanskrit, I find that the prevalence of an instrumental case in connection with the passive verb, and the relative participial adjective, is one of the most remarkable features in the Syntax of all these languages. 'This instrumental construction after passive verbs' says Professor Mon. Williams,† 'is a favorite idiom in Sanskrit prose composition;' and our best prose writers abound with instances of the instrumental case in the connection above stated.

It is unnecessary to say more on the subject; nor to inquire into the usage in the Tamil. All my observations here as elsewhere

* See my Sinhalese Grammar, Section viii. § 92; also Harrison's Structure of the English language, p. 315.

† See his Grammar, p. 366.

show that the usage which is springing up in our language, is unwarranted by Grammar and the usage of our standard writers. I shall treat of the idiom involved in the use of an expression, as in *mâ karana de*, when I shall have entered upon the Section on *Verbs*.

The Auxiliary Case, which is found in the Sinhalese, owes its origin entirely to the Sanskrit. Although the Dravidians have some notion of it, yet it is found confounded by them with the instrumental. There is however one important particular by which the Sinhalese auxiliary may be distinguished from even the Sanskrit,—that whilst the latter adopts the instrumental suffixes for the auxiliary, the former have generally an entirely different set of inflexions for each of the two cases. A careful investigation of grammatical forms in the Indo-European, the North-Indian, and Dravidian dialects, convinces me that there is a tendency in all of them towards a distinction between the instrumental and the auxiliary, which Caldwell denominates the *conjunctive*, although the Sinhalese alone have marked the distinction with special suffixes. See Sidatsangarâ, p. 30.

The Dative Case. One of the striking analogies, to which Dr. Stevenson refers as running through the North-Indian and the Dravidian dialects, is the resemblance in the Dative *ki ku ge*,* which are different from the Sanskrit and all Indo-European dialects.

Caldwell also states that 'in the vernaculars of Northern India, which are deeply tinged with Scythian characteristics, we find a suffix which appears to be not only similar to the Dravidian, but the same.' p. 225. In giving examples from the Northern vernaculars, Caldwell gives *ghai* as the '*Singhalese*' form of the Hindi *ko* and *ku*. This is clearly not so. We have no *g* or *k* in the

* In the primitive Indo-European tongues we discover no trace of any such dative suffix or case-sign as the Dravidian 'ku,' but on turning to the Scythian family, interesting analogies meet us at every step.

in the Dative Casé. The only Sinhalese dative termination, *ta* presents the most unequivocal testimony of its none-relation to the Dravidian ; and in this *ta* may be recognized the Murâthi *la*, the absence of which in her sisters is probably owing to Dravidian influences. Turning our attention to the Syntax of this case we find that words expressing 'cause or purpose' take a dative in the Sinhalese as in Sanskrit and Latin. 'Connected, with this application of the dative case' says Professor H. H. Wilson* 'is its optional substitution [in the Sanskrit] for the infinitive after averb.' So clearly is this the case in the Sinhalese infinitive, é. g., *lia (n) ta* as in the English 'to-write,' that the sign of the dative case is found bodily transferred to the infinitive. It would be idle to allude to various other syntactical laws which are identical in the formation of the dative in these languages, and which an ordinary acquaintance with them cannot fail to exhibit. I shall therefore pass on to

vii. *The Genitive Case.*—The signs of this in the Tamil are *in*, *an*, and *ni*, the first being the most frequent. Here again Dr. Stevenson says the letter *n* is a general characteristic of the *genitive singular*. Now, although it may be found in the Tamil *in*, the Telegu *ni*, and in the English *mine*, it nevertheless is deficient in the Sinhalese, and in the North-Indian vernaculars, 'of all which,' as stated by Caldwell, 'the Gujarathi is the only one which contains a form of the genitive resembling that which we have been examining.† I need scarcely add that the Sinhalese take *ge* besides the dative *ta* ; and that although a simple *n* is also given with *un*, in the Sidatsangarâ, yet the use of them is so very rare that the author seems to have had some difficulty in finding out examples of their use ; and even in those which the Translator has supplied, there

* Introduction to Sanskrit Grammar, p. 388

† Caldwell's Dravidian Grammar, p. 237.

is this peculiarity to be observed—that the *n* is simply a plural euphonic addition in a compound rendering.

But the resemblance to which Dr. Stevenson refers is, that this *n* is a general characteristic of the genitive *singular*. It is decidedly not found as a singular suffix in the Sinhalese ; see *Sidatsangarâ*, p. 178. Even if it were, the fact would furnish no evidence in favor of the analogy which Dr. Stevenson seeks to establish. For, as remarked by Caldwell “both in the Sanskrit and in other members of the Indo-European family, we may observe distinct traces of the adjectival or the genetival use of a particle, of which the consonant *n* is the most essential element.”* He also adds in the same page, “The Lethunian goes further than any other indo-European tongue in resemblance to the Tamil in this point, for it not only uses *n* as a sign of the pronominal possessive (of the first person,) but it adopts this genetival *man* as the inflexional base of all the rest of the oblique cases of the same pronoun.”

Moreover, the analogy which Dr. Stevenson supposes to exist between the Sinhalese *ge* and the Telegu *yokka*, entirely illusory. Between the *g* in the Sinhalese genitive, and the *h* in the Telegu, there is, I feel persuaded, no relation whatever, since the Sinhalese genitive sign represents the *ge* or ‘the habitation’ in the sense of the “possession” which this case implies.

A peculiarity connected with the Sinhalese case-signs of the genitive, exhibits its very near relation to the Sanskrit. It is this. In the Sanskrit, the genitive is constantly interchangeable with the dative and the accusative, etc. ‘This vague use of the genitive,’ says Professor Monier Williams † ‘to express *various relations*, prevails also in early Greek.’ It likewise prevails in the Sinhalese. Compare the case-sign given in the *Sidatsangarâ*, p. 37, as those peculiar to the genitive, the dative, and the accusative.

* Caldwell’s Dravidian Grammar, p. 238.

† See his Sanskrit Grammar, p. 364.

viii. *The Locative Case*.—The Dravidian Locative sign present a marked contrast with the Sinhalese. Compare Sidatsangarâ, p. 180, with Caldwell's Dravidian Grammar, p. 247 et seq. 'None of the Dravidian affixes of the locative,' says the last mentioned writer, 'bears any resemblance to the locative case-sign of the Sanskrit, of any other of the Indo-European languages, or of the North-Indian vernaculars.'

ix. *The Ablative Case* seems to have been introduced into Dravidian Grammars 'out of deference to the principles of Sanskrit Grammarians.' It is therefore unnecessary to institute any comparisons between the Dravidian and the Sinhalese beyond stating that in this respect the Sinhalese presents one other in addition to the many unequivocal proofs I have adduced to show its non-relation to the Dravidian.

ADJECTIVES.

All languages that are entitled to be considered as of high antiquity, whilst drawing a distinction in the sense of a *name* and its *attribute*, look upon adjectives as nouns, and invest them with number, case, and gender. This peculiarity may be recognized in all those dialects which stand in fraternal connection with the Sanskrit. But in the languages which have arisen from these Sanskrit daughters, the tendency to simplify the contractions, evolutions, involutions, and inflexions of case, gender, and number, in which their mothers delight, is indeed manifest. The Sinhalese in their Grammatical System place the *adjective* amongst nouns [see Sidatsangarâ, § 21 c.]; and even clothe it with a sign of *gender*, and *case*; as, *hæli* from *hela* 'white'; *koṭá* 'short one,' from *kota* 'short'; *pæti* 'lass,' from *pæti* 'young'; *gori* 'white person' from *gora* 'white'; *kæli* 'black person' from *kalu* 'black,' etc. These are only a few remnants of a large Sanskritic developement, which must doubtless have existed upon the early formation of the Sinhalese. Even some of these are being gradually given up; and we find that, generally, the Sinhalese, like the English adjective, has

at present no variation, undergoes no change of form, and takes its position immediately before the noun which it qualifies. * This is also the case at present with the North-Indian dialects ; and, what is still more remarkable, they possess, like the Sinhalese, a few remnants of the early developement of gender, number, and case ; e. g., in the Murâthi many adjectives have separate terminations for the three genders, and have two cases. †

We are thus enabled to assign to the Sinhalese and the North-Indian dialects a common origin, though like many modern Indo-European tongues, they have gradually given up the peculiarities of the adjective, which distinguish them from the dialects from which they have arisen.

PRONOUNS.

Next to inseparable Prepositions, of which I shall treat hereafter, there is no class of words, which more clearly proves the non-relation of the Sinhalese to the Dravidian, than the Pronouns. Indeed they throw generally much light on the relationship of languages ; for, as remarked by Caldwell, ‘ the personal pronouns, and especially those of the first and second person singular, evince more of the quality of permanence than any other parts of speech, and are generally found to change but little in the lapse of ages.’

In laying before the reader a long extract from the writer above-named in which he compares the Dravidian, with the North-Indian

* “ In Sanskrit and all the Indo-European tongues, adjectives are declined like substantives, and agree with the substantives to which they are conjoined, in gender, number and case. In the Dravidian languages, as in the Scythian, adjectives are incapable of declension. When used separately as abstract nouns of quality, which is the original and natural character of Dravidian adjectives, they are subject to all the affections of substantives ; but when they are used adjectively, i. e. to qualify other substantives, they do not admit of any inflexional change, but are simply prefixed to the nouns which they qualify.” *Caldwell's Dravidian Grammar*, p. 35.

† See Dr. Stevenson's *Murâthi Grammar*, pp. 77—78.

personal pronouns, I have taken the liberty to insert the Sinhalese forms under the Sanskrit family to which they are allied; and I need therefore do little more here than refer the reader to his Tables, given *ante*, p. 41. But some further examination into the subject may not prove uninteresting,

From the results of the valuable investigations of the same writer, *nân* appears to be the Tamil nominative of the first person. There is very little difference, if any at all, in the other Dravidian dialects which also take *na* as the radical of this person. Now the Sinhalese has *mam* which may be seen as in the Persian *man*, the Sindhi *mân* and the Oriental Turkish *men*, which is the same in a variety of Scythian tongues. It is found in those languages, in which *ni* is used as the equivalent of personality in the verbal terminations. This usage may also be observed in the North-Indian vernaculars, as in the Sinhalese.

The base of the Tamil pronoun *ni* 'thou' [second person] is the same in the Malâyilam, the Tudâ, etc., and seem to come from the pronoun of the first person. On a comparison of the several Dravidian dialects *ni*, *nu* or *na* may be pronounced to have been its original form. The Sinhalese *tâ* or *to* has no relation whatever to these bases, and on the contrary bears the nearest affinity to the Sanskrit *tvam*, a form which pervades nearly all Indo-European and the North-Indian dialects.

From an examination of the pronouns for the first and second person *singular*, I shall proceed to examine their forms in the *plural*; and here we find a peculiarity in the Sinhalese, not only distinguishable from the Dravidian, but also from the Pâli and the Prâkrits, to which lexically it bears the nearest affinity. The first person forms its plural in all the Dravidian idioms by changing the inflexion *n* into *m*, whilst the Prâkrits adopt *mhe*. But the Sinhalese use *pi*, a termination neither allied to the Dravidian, nor to the Prâkrit, nor indeed to the termination of pluralisation in the *ordinary* form of the North-Indian vernaculars. There is also this

difference to be observed between the Sinhalese *api* 'we,' and all the forms of the dialects above named,—that whilst the latter retain the primary consonant of the first person, the former gives it up altogether. Yet it will be observed that the Sinhalese is indebted for this *ap*, not to the Dravidian, but to the North-Indian; e. g., the Murâthi and Gujarâthi *âpane* 'we.'

Now, *apane* in the dialects above named, one of the two pronouns for 'we'—that is, 'the party speaking, including those who are addressed,' whilst *hame*, the ordinary form, is simply 'the party speaking.' The existence of this two-fold form of the first person plural, in some of the North-Indian vernaculars has induced Dr. Stevenson, and several other scholars to class them with the Dravidian dialects, which also have this two-fold plural. Even with regard to those North-Indian idioms, the utmost extent to which an inference may be drawn from the above circumstance, is, that one class has borrowed an idiom of expression from the other; for the *words* which the Dravidians use are [*nâm* and *nângal*] different from those adopted by the North-Indians. When we turn from the North-Indian to the Sinhalese, we neither find two pronouns of the first person plural, nor the distinction sought to be conveyed by the adoption of two sets of words.* The Sinhalese *api* means nothing more or less than what 'we' means in the English, or *nos* in Latin, or *amhe* in Pâli; and it clearly comes from *apane*, from the Sanskrit *dual* form *âvân*, the *v* being changed into *p*.

This *p*, or the entire inflexion *pane* must have originally had

* "The existence of two pronouns of the first person plural, one of which includes the other excludes the party addressed, is a peculiarity of the Dravidian dialects, as of many of the Scythian languages; but is unknown to the Sanskrit and the languages of the Indo-European family,"—*Caldwell's Dravidian Grammar*, p. 36.

some significant meaning, for we find it in the *second person*, as in the first person plural.

Whilst we take the root *ta* 'thou,' it will be observed we add the same *p* in *api* to pluralize *ta*. The origin of *pi*, even if we disregard the Sanskrit *âvân*, may, judging from the sense of duality which it was intended to convey, be traced to the dual terminations in *pi* and *pin*, Greek; *bhyâm*, *bhis*, Sanskrit; and *bis*, Latin. The Notherners, who have no dual number, seem to have adopted this case-suffix, which so largely runs through several of the dual cases in the Sanskrit, to express the two-fold relation of the party speaking and the party spoken to; and it seems to be equally clear that the language which stands in fraternal connection with them, viz., the Sinhalese, was not so mindful of the distinction, and therefore adopted one or two pronouns used by her sisters, expressive of the plural pronoun for the first person.

It is unnecessary here to enter into the other terminations in the oblique cases of the pronouns of the first and second person, since they are the same as those to which we have referred under the declension of nouns; nor is it, for obvious reasons, necessary to go into comparisons of the *ohu* 'he,' Sinhalese and *avan* Tamil; *mohu* 'he [proximate]' Sinhalese, and *ivan*, Tamil. Suffice it, however, to notice the form of the Tamil reflexive pronoun *tân* singular, *tâm* plural 'self,' which may be traced to the *tama* and *tam-ai* in the Sinhalese. This may at first sight seem to be a Dravidian derivative; but there is no reason whatever to indicate why both the Tamil and Sinhalese forms might not have had their origin in the Sanskrit *âtman*. *Tam-ai* is used in the modern vernacular Sinhalese as in the Tamil to express a strong affirmation of 'self' or 'the very person' whom the speaker intends to single out as the man, as in, 'Thou; art *the man*;' but in the Sinhalese we use it as in the English with a verb. Thus what in Tamil would be expressed by *ni-tân* 'thou self' we would express in Sinhalese to *tam-ai* 'it is thou (very) self.' *Tân* in the Tamil must

therefore be regarded more in the light of a verb of affirmation, than as a pronoun. This appears to be the case when we examine another use of the expression which is identical in the Sinhalese : e. g., *mei tân* Tamil, *sebæ tam-a-i* Sinhalese, 'it is indeed true,' or ironically, *poi tan*, Tamil=*boru tam-ai* 'false indeed !' Sinhalese.

But whether we accept this (*tân=tama*) as a pronoun or a noun derived from the Sanskrit *âtman*, it may be affirmed that the only Sinhalese reflexive pronoun which the books adopt, and which the Dravidian dialects do not possess, is *siya*, from the Sanskrit *svayam* so near the Latin *sui*, *sibi*, and *se*.

The Sinhalese, like the Sanskrit, is devoid of a simple pronoun of the third person. The Sidatsangarâ gives *ê* (remote) and *mê* (proximate.) This looks like the Zend *hê*, and the Prakrit *sê*, for *svê*; for the *s* is changed in our language, as in the Prakrits, to *h*, and that consonant is sometimes altogether omitted, leaving but the vowel which was inherent in the original word. The Sinhalese also possesses another word *ôhu* for the third person singular. Its affinity to the Zend *hôi*, to which, as pointed out by Bopp, the Greek *oi* is similar, is very clear. This pronoun, so different from the Tamil, is in common use amongst us, and may be traced to a variety of dialects. See *Caldwell's Dravidian Grammar*, p. 298.

The demonstrative bases in the Tamil seem to be *a* (remote,) and *i* (proximate;) e. g., *apporadu*; that time,' *ipporadu* 'this time;' I shall here compare the Tamil demonstratives, with the Sinhalese, which bear some similarity in the sense in which they are applied although there is as much dissimilarity in their formation.

Tamil.	Sinhalese.	
A-adu (remote)	ê (remote)	'that'
A-van	é kâ	'that person'
A-n-gu	e-tena	'that there'
A-ndru	e-dâ	'that day'

Here the Sinhalese *ê* is from the Bengali *ê*; and the Tamil *a* as

well as the proximate *i* is more clearly allied to the Indo-European than to the Sinhalese and the North-Indian.

<i>Tamil.</i>	<i>Sinhalese</i>	
i-īdu (proximate)	mè	'this'
i-van	mè-kā	'this one'
i-ngu	mè-tæna	'this place'
i-ndu	mè-dā	'this day'

In the North-Indian dialects the radical *i* is used more systematically than the 'remote' *a*. In the Sinhalese, however, the personal pronoun *ma* is compounded with other words to convey the proximity to 'ego.' Here the word *ka*, compounded of *ê* and *mê*, is derived from the Sanskrit *kā=ekā*, 'one,' and comes from *eka*. So likewise *tæna* comes from *sthāna*, and *dā* from *dā*.

There is another demonstrative base which enters into an adverbial expression. It is *u* in Tamil, and *à* and *ara* in Sinhalese. Besides these, to which I have now referred, it would seem, the Dravidian languages have no pronouns, properly so called. *

INTERROGATIVES.

I take the following comparative table of interrogatives from Caldwell, p. 344, shewing their Sinhalese equivalents.

	<i>Prox. i</i>	<i>Remote. a</i>	<i>Interrogative</i>	<i>Sinhalese.</i>
Mas. Sin.	ivan, <i>hic</i>	avan, <i>ille</i>	evan, <i>quis?</i>	ko (i)-(e) ká
Fem. do.	ival, <i>hac</i>	aval, <i>illa</i>	eval, <i>quæ?</i>	ko (i)-(e) kî
Neuter do.	īdu, <i>hoc</i>	ādu, <i>illud</i>	ēdu, <i>quid?</i>	ko (i)-(e) ka
Epicine pl.	ivar, <i>hi, hæ</i>	avar, <i>illi, illa</i>	evar, <i>qui, quæ?</i>	ka-vara
Neuter do.	ivei, <i>haec</i>	avei, <i>illa</i>	evei, <i>quæ?</i>	

Though the Tamil presents a great similarity to the Latin in having as many demonstratives designed to express 'so many

* All other words which correspond either in meaning or in use to the pronouns of other languages will be found on examination to be nouns regularly formed and declined. Caldwell's Comp. Grammar, p. 349.

relations as the above, yet it would seem that the latter have no more relation to the former than the Sinhalese have to the same. The interrogatives *kô-kâ*, *kô-kî*, *kôka*, *kavara* are all from the Sanskrit base *ka*, and are allied to the North-Indian. Although I have shewn an inanimate *kô-ka*, yet it must be remembered that this is a usage of comparatively recent times, for inanimate objects as I have shewn under the head of gender.

INSEPARABLE PREPOSITIONS.

If one circumstance, more than any other favors my position that the Sinhalese bears a close affinity to the Sanskrit, and is not allied to the Drâvidian, it is to be found in the unmistakeable identity which may be established between the Sanskrit or Pâli, and the Sinhalese prepositions, none of which are known to the Tamil,* or any other Dravidian dialect, except indeed what may be found in words which may be clearly traced to a Sanskrit origin. It would also seem that, except in a few instances, [e. g. *parâ-jaya*, etc.] these prepositions are used in the Sinhalese and in the later Sanskrit,† as *prefixes*, to qualify the sense of verbs, and are thence named *upa-sarga*.

The following is a comparative Table of Sinhalese, Pâli, and Sanskrit inseparable prepositions:—

<i>Sinhalese</i>	<i>Pali.</i>	<i>Sanskrit</i>	<i>Examples‡</i>	
a	à	à	<i>adara</i> ,	'affection.'
abi	abhi	abhi	<i>abi-seka</i>	'anointed.'
ati	ati	ati	<i>ati-sara</i> ,	'dysentery.'

* Wherever prepositions are used in the Indo-European languages, the Dravidian languages, with those of the Scythian group, use post-positions instead,—which post-positions do not constitute a separate part of speech, but are real nouns of relation or quality, adopted as auxiliaries."—*Caldwell's Dravidian Grammar* p. 35.

† See Professor *Monier William's Sanskrit Grammar* p. 316.

‡ The above examples are only given in the Sinhalese.

<i>Sinhalese.</i>	<i>Pali.</i>	<i>Sanskrit.</i>	<i>Examples.</i>	
adi	adhi	adhi	adikarana	'supreme.'
apa	apa	apa	apa-dun,	'ab-lative.'
api	api	api	'pi-yana,*	'cover.'
anu	anu	anu	anu-sara,	'prevalence.'
ava	ava	ava	ava-man,	'dis-grace.'
u	u	ut	u-legi,	'up-risen.'
upa	upa	upa	upa-ma,	'comparison.'
du	du	dur	du-dana,	'wicked.'
ni	ni	ni	ni-dahas,	'leisure.'
pa	pa	pra	pa-vara,	'pre-eminent.'
pará	pará	pará	para-jaya,	'de-feat.'
pas †	ni	nir	pasa	'to pass through.'
piri	pari	pari	piri-vara	'retinue.'
pili ‡	pati	prati	pili-gat,	'accepted.'
vi	vi	vi	vi-ridu,	'opposed.'
sa	san	sam	sa-banda	'con-joint.'
su	su	su	su-ratu,	'very-red.'

THE VERB.

In turning from the noun to the verb, Dr. Stevenson says, the second person singular in the imperative is the root in the languages which he compares, that is, the Dravidian, under which he includes the Sinhalese, and the North-Indian. I have already disposed of this supposed mark of resemblance under the head of roots. In further illustration of the facts therein stated, I may here refer to the verb substantive. This is changed from *bhū* in Sanskrit to *vū* in Sinhalese. The imperative in the latter is never *vū*, but *vê* or, more frequently (like the Sanskrit *bhava*==) *veva* 'be thou' singular, and *vevu* 'be ye' in the plural; see *Sidatsangard*, § 51.

* The initial *a* in *api* is generally lost in composition in the Sinhalese, as in *pi-nasa* 'nose-affection.'

† This is the only word, the relation of which to the Sanskrit does not clearly appear.

‡ Here, it will be observed, the Sanskrit *t* is changed into *l* in the Sinhalese.

It may be convenient here to notice the other verbal analogies to which Dr. Stevenson refers under the head of (1) Voices, (2) the formation of tenses, (3) the Participle, (4) the Infinitive, (5) Verbal nouns, and (6) the Relative participle.

THE VOICES.

The Negative Voice. Dr. Stevenson points out a *Negative Voice*, in the Dravidian as well as in the North-Indian dialects, but admits that 'to the observations under this head, the Sinhalese seems [it indeed is] an exception, having no affix which it adds to deny the existence of the act, beyond that which is known to the Sanscrit family of languages.'

To render this more plain :—The Dravidian dialects add a negative particle between the radical and the verbal theme, e. g. *var-á du*, 'do not come' ; whereas in the Sanskrit and the Sinhalese the mark of negation, generally *na*, is prefixed to the radical. Thus, *asti* Sanskrit, and *ati* Sinhalese 'it is,' become *násti* and *næti*, respectively in expressing 'it is not.'

Another peculiarity connected with the Dravidian negative verb, is, that it has but one tense, which is an aorist, or is indeterminate in point of time; e. g. *pogen* Tamil, 'I go not,' means either 'I do not go,' 'I did not go,' or 'I shall not go.' There is no such indefiniteness as to tense in the Sinhalese or the Sanskrit, in both which the tenses are regularly formed, notwithstanding the negative affix; as *no-yami* 'I go not,' *no-giyemi* 'I went not,' and *no-yännemi* 'I shall not go.'

The Passive Voice. Many who have not thoroughly mastered the Sinhalese have laboured to shew that the Sinhalese language, like the Dravidian dialects, is devoid of a regular passive voice. This is as much a mistake as to suppose that it has not a relative pronoun, or an instrumental case. The mistake arises from a careless observance of our best writers, and too much adherence to the ignorant usage of illiterate men. I am free to confess that the

Sinhalese in their colloquial dialect make an effort to express themselves in the active rather than in the passive voice. It is also true, as stated by Dr. Stevenson, that they generally express themselves as in the North-Indian vernaculars, 'I ate a beating' instead of 'I was struck' This is after the fashion of the people with whom they had been, and from whom the Sinhalese were long ago separated. And the reason why the North-Indians have adopted this idiom may be found in the constant intercourse which they have had for centuries with their Dravidian neighbours.

Yet because a foreign idiom is adopted, or the Sinhalese shews a tendency to adapt itself to circumstances it must not be concluded that the language is destitute of a passive voice. It must moreover be borne in mind that in the particular investigation in hand it is not necessary to enquire what is the tendency of the Sinhalese at the present day—twenty-four centuries after it had been fixed in Ceylon—but what was its state, as to this passive voice, according to its earliest writings, its acknowledged grammatical system, and the learned usage in respect of it at the present day. There is scarcely a single Sinhalese book in which the passive voice is not unmistakeably expressed by its author. It is expressly treated of in the only ancient Sinhalese Grammar of authority, the *Sidat-sangarâ* ; it is found in writings contained in the Newspaper Press of this Island; and it is familiar to every one who reads his Lord's Prayer in Sinhalese.

But it is said that the word used is *læba* 'receive.' It signifies nothing what the auxiliary verb is that is employed to express the passive; so long as it conveys, when joined to the principal verb, which *læba* does, a passive signification. If exception be taken as I have seen it has been, that *læba* is by itself a separate word, what will the critic say to the verb substantive which enters into the composition of the English passive verb? What to the *ya* (from *ya* 'to go') which is added to the Sanskrit verb? Surely the one or the other of these is as much a distinct word and a verb

as *læba* or *lada*. Surely the addition of *be* in English or *ya* in Sanskrit does not divest the verb, to which they are added, of the passive signification which they impart. If not, it would seem that *læba*, from its very meaning of, 'passion,' 'endurance' or 'suffering' is calculated to make this voice more distinctly marked than either *be* or *ya*.

The formation of the passive voice in the Sinhalese is *two-fold*; one with inflexions, and the other with the periphrastic or auxiliary *læba*. The first may be regarded as the original form, and the second the form adopted to render the voice distinctly marked in such writings as paraphrases, *tihâs*, etc. Of the first see examples in all our ancient works; and the latter the reader meets in every modern writer. Now, the exceptional use of the active for the passive with a turn of expression does not shew that the Sinhalese is allied to the Dravidian any more than that the Dravidian exhibits a relation to the Semetic, from the resemblance which the one class bears to the other in the formation of roots [Cald. p. 160.] Even after the too general adoption of this form of expression, it will be found, we have not altogether ceased to use a *passive voice*: and I may indeed adopt the very language of Dr. Stevenson in 1843, a year after he wrote his Essay published in the Bombay A. S. Journal, and say "There is undoubtedly such a thing as a *passive verb* occasionally used [in Sinhalese as well as] in Murâthi; but its use is very limited, compared with that of the English passive verb, and its place is generally supplied by intransitive verbs, or by circumlocution.*

There is also another peculiarity connected with the Sinhalese passive, or, as some call it, the *middle voice*, which may be noticed here. 'When' says the Sidatsangarâ, 'the agent and the object are the same, (as when a thing is produced of itself,) the verb takes a pas-

* Murâthi Grammar, p. 87.

sive termination.' This is of frequent use in the Sinhalese, as *gaha vœtuni* 'the tree fell.'

The formation of the causal verb both in the North and South-Indian classes, is according to the Sanskrit. The *aya* in the latter is changed into *ay* or *ave* in the Prâkrit, into *va* in the Sinhalese and Murâthi,* and *vi* in some of the Dravidian dialects.

CONJUGATIONAL SYSTEM.

The present tense.—The Sinhalese verb, like the Prâkrit, is formed by suffixing pronominal fragments to the root, as *kara* root 'do'; *kara-mi* 'I do.' As in the Dravidian, there is no sign whatever in the Sinhalese verb to indicate the gender of the third person. The pronominal signs are however in both suffixed, not prefixed. The Sinhalese has also of late years shewn a tendency, especially amongst the lower orders of the people, to divest the verb of all signs of personality, and to use it with a pronoun or a nominative. This is certainly not after the fashion of the Dravidian, nor from Dravidian influences; for the most ignorant Tamulian uses the verb with its proper personal inflexion. The use of the substantive verb, as an auxiliary in the formation of some of the tenses, is not known to the Sinhalese as it is to the Dravidian, and some of the North-Indian vernaculars. But these resemblances, and differences lead to no important results in the particular investigation before us. I shall therefore proceed to

The Past Tense—Here again I may allude to what Dr. Stevenson has pointed out, under this head, as an analogy which pervades all the Dravidian, and the North-Indian dialects, viz: that the past tense of the verb is marked by affixes and not prefixes as in the Sanskrit. The Sinhalese is not without a prefix to form the past tense as *yami* 'I go' and *gi-ye-mi* 'I went'; but, I admit that the Sinhalese verb generally accords with the Dravidian in the

* Dr. Stevenson's Murâthi Gr. p. 87.

peculiarity noticed by Dr. Stevenson. This admission however does not at all militate against the position, that the Sinhalese and her North-Indian sisters are indebted for this grammatical form to other than Dravidian influences. It is true that the Sanskrit takes the augment a in the [Hiyattani, Ajjatani, and Kâlatipatti] past tenses ; but the Pâli, which is the dialect which exhibits the nearest approximation to the Sanskrits, shows the earliest traces of a departure from this rule. For, on reference to *Kachchâyana's Pali Grammar* [lib. vi. chap. iv. § 38] it will be seen that this change of the present into the past by the augment a , is "optional;" e. g. $a-gamâ = gamâ$ 'he went.' After the Pâli had taken this first step of departure from the Sanskrit the other Prâkrit dialects have followed the secondary formation of the Pâli preterite. See Vararuchi's Prâkrit Grammar, sec. viii. § 23. Not only they but the North-Indian Vernaculars have along with the Sinhalese, and some of the Indo-European languages * followed the practice of retaining the radical without a prefix in the aorist, e. g. *amo*, *amavi*, Latin; *do*, *did*; Eng., etc., etc. Caldwell in summing up the relations which several languages bear to each other in the formation of the preterite, says 'In a large proportion of the verbs in the Germanic tongues, in the modern Persian, in the Turkish and Finish families of languages, in the vernacular languages of Northern India, and, with a few exceptions, in the Dravidian languages, the preterite is formed by suffixing to the verbal theme a particle, generally a single consonant only, which is significant of past tense.

The future tense.—The characteristic sign of the future in the Dravidian dialects is a v or b . The Bengali has also adopted a b , which Professor Max Muller identifies with the b or be 'which forms characteristic sign of the Latin future, and which is considered to be a relic of an old substantive verb.' Now the Sinhalese future has no sign in common with any of these languages. It takes

* Caldwell, p. 391.

nemi, being simply an introduction of an *n* to the personal termination of the present tense.

Participles—On examination, I find a peculiarity which distinguishes the Sinhalese from the Dravidian Participle, viz., that the latter is destitute of what the former, in common with all the North-Indian and Indo-European dialects, possesses, the *verbal participle*, which participates in the nature of adjectives.*

I may here notice another analogy in the formation of the *participle* to which Dr. Stevenson refers. He says that in the Sinhalese, Telugu, Carnatika, and Tamil....the present participle active receives the signs of the persons as affixes, to form the present indicative. 'In the Northern family generally (he adds), I believe, as in the Hindi, and with a negative in Gujarathi, the present tense is formed by the participle and the substantive verb as in our form, *I am reading*.'

The sign of the Sinhalese present participle has indeed, apparently, a distant resemblance to the sign of the first person; but I feel persuaded that its formation is totally unconnected with the principle upon which the verbal termination in the first person of the indicative mood is formed. In the latter, the first person takes, as in several other languages, the pronoun for the first person, which is *m* in the Sinhalese; but the participle takes *min*, which is the Sanskrit and the Pāli *māna* in the same part of speech. e. g. Gachehamānan, Pāli and Sanskrit (neuter) 'going'; and this again is more like the termination in the English 'sing-ing,' or the Scotch 'sing-in.'

The Infinitive—Dr. Stevenson says that in the languages, whose agreement in grammatical forms he has noticed, the infinitive adopts the sign of the dative. So far as appearances go this is quite correct. If any inference can be drawn from this resemblance, it will be observed that the same inference may also be drawn as between all these dialects, and the English. See ante p. 57.

* Caldwell's Dravidian Grammar, p. 384.

But, says Caldwell, 'the supposition that the final *ka* of most Tamil infinitives is in any manner connected with *ku*, the sign of the Dravidian dative and of the Hindi dative-accusative, is erroneous. A comparison of various classes of verbs, and of the various dialects shows that the *ka* in question proceeds from a totally different origin.* I am not prepared to state that in this I quite agree with Mr. Caldwell; but I do believe that the Sinhalese, in which we find, not a *ka* as already explained at p. 57, but, a *ta* both in the dative and in the infinitive, is not indebted to the Dravidian for the principle of this formation. It should however be borne in mind, that the analogy sought to be deduced is, not that the same form *ku* occurs in the dative and the infinitive of both the Dravidian and the Sinhalese; but, that though each uses different forms, yet each employs one and the same sign in the dative noun and the infinitive verb, thus establishing a common principle upon which the dative and the infinitive are formed in those languages. If this principle were recognized, we should indeed find no difficulty in tracing out the same analogies in languages belonging to the Sanskrit family. In the Sanskrit, as in the Sinhalese, the infinitive is ever to be received as the object of a verb expressed or understood. 'As the object of the verb,' says Monier Williams, 'it may be regarded as an equivalent to an indeclinable substantive, in which the force of two cases, an accusative and dative, is inherent.' Now in the Sinhalese the infinitive, as well as the accusative and the dative, take the same termination *ta*. The reason for the adoption of the same inflexion in the infinitive which occurs in the accusative and the dative is therefore obvious: The use of the infinitive, continues Professor Williams, as a substantive, with the force of the accusative case, corresponds to one use of the Latin infinitive; thus, *tat sarvum srotum icchāmi*, 'I desire to hear all that,' *id audire cupio*, where *srotum* and *audire* are both equivalent to accusative cases, them-

* p. 423.

selves also governing an accusative. Similarly *roditum pravrittā* 'she began to weep;' and *mahin jetun ārebhe*, 'he began to conquer the earth,' where *mahījayan ārebhe* 'he began the conquest of the earth' would be equally correct.* All that is here said of the Sanskrit equally applies to the Sinhalese: and, when we moreover learn from the authority already quoted, that 'infinitives in the Veda may also be formed by simply adding the usual case terminations,' we need no longer hesitate to account for the existence of the dative and accusative sign in the Sinhalese infinitive, and to trace its cause to the genius of that language, the Sanskrit, in which 'the infinitive most commonly involves,' as the Sinhalese does, 'a sense which belongs especially to the *Sanskrit dative* viz., that of *the end or purpose* for which any thing is done,' and in which, as in the cases above given, it would be equally correct to substitute the dative for the infinitive.†

There is yet another peculiarity, to which Dr. Stevenson has called attention, and which it is convenient to notice here. It is that of 'nouns being used with the verb' 'to do,' 'give,' 'take,' &c. This does not possess a characteristic by any means distinguishable from the Sanskrit. What is here described as *nouns* are verbal derivatives. Though they present all the appearance of nouns, yet they are deduced from, and are clearly traceable to, verbs; e. g., *horakan kalā* 'he made steal-ing.' Now, as remarked by Bopp, "the Sanskrit verbs of the tenth class, and all derivative verbs, periphrastically express the reduplicated preterite by one of the auxiliary verbs—*kri*, 'to make,' *as* and *bhu*, 'to be.'‡ E. g., *chorayānchakāra* 'he made stealing.' The Sanskrit also uses 'go' as an auxiliary, as *vapushtamārtham varayām prachakramuh*, 'they went to a solicitation.' So likewise in the Sinhalese, as well as in

* Mon. William's Sanskrit Grammar, p. 367.

† ib. p. 368; also Sidatsangara, § 30. p. 35.

‡ Also see Panini, iii. 1. 35 seq.

other Indo-European dialects." See *Bopp's Comp. Grammar*, ii. p. 841, et seq.

So again in the Pali, as in the Rule, *bhu karâ sabba dhâtvatth-esveva santi, tato setiti sayanan karotit yat ho* i. e. Bhu* 'be,' and *kara* 'do,' enter into the sense of all verbs; then *seti* 'he sleeps' has the sense of *sayanan karoti* 'he does the sleep.'

THE RELATIVE PARTICIPIAL ADJECTIVE.

Though the Sinhalese participles, both in the active and passive voices, materially differ as regards their inflexions and their formation from the Dravidian, yet a peculiarity has been pointed out with reference to their use, as shewing the affinity of those languages. It is this—that whenever practicable the Sinhalese as well as the Dravidians use, as adjectives, the relative participles of verbs in preference to nouns of quality, or adjectives properly so called. Now, the Dravidian dialects have no relative pronouns whatever, and it is on that account they resort to this, if I may so call it, make-shift, a 'relative participle'—a part of speech which is invariably followed by a noun, and which [when not understood] is preceded by the words or phrases which depend upon the relative. E. g., *vârum âl* in Tamil 'the coming person,' for 'the person who comes.' The Sinhalese and the North-Indian vernaculars, however, are not destitute of the relative pronoun. They have *ya, yah, yad*, 'who,' 'which;' and the same is clearly and distinctly found in the literature of Ceylon. In the *Pansiapanas Jâtaka*, in which the Translators have not disdained to use pure unadulterated Dravidian words and phrases, as already shewn, at *ante* p. 25, we find the relative pronoun as frequently as in any Sanskrit or Pali work. Here is an example. *Yam gasak mula sevane sâetapi yam-ek hunnevi nam e gasa atlak vevai satpurusa tæuætte no-bidineya*. 'If a person recline under the shade of a tree, even a branch of that tree does

* *Bâlavatara*; also examine Prof. Mon. William's Sanskrit Grammar, p. 347.

not the righteous man break '—' The righteous man does not break even a branch of the tree, under *whose* shade he reclines.'

This form of the relative clause, though different from that in which it is expressed in the English, is nevertheless identical with that used in the Pali or the Sanskrit. It may be unsuited, or may, as remarked by a late writer, sound 'ludicrous' to the English ear; yet it must be remembered that it is peculiar to the idiom and usage of Sanskritic dialects. E. g. *yena Bhagavâ [vihari] tena râjâ upasan-kami*, in Pali is equivalent to, *yam tœnaka Buduhu visûda, etânata raja pœtiniyeya* in the Sinhalese. 'Did Buddha dwell any where, the king arrived there.'

Though the existence of the relative pronoun in the Sinhalese is undoubted, and there is not a trace of it in any of the Dravidian dialects; yet the use of the relative *participle* is very frequent and even common in the Sinhalese as in the North-Indian Vernaculars. Caldwell thinks that this is 'through an under-current of Dravidian, or at least of pre-Sanskrit influences—p. 412. I am however inclined to a different belief, not only on account of the simplifying process to which all vernaculars resort, and the undoubted existence of the relative pronoun in the Sinhalese; but because the so-called *relative participle* is known to Sanskritic dialects and even the Sanskrit as much as to the Dravidian. E. g. *bhâsayantah bhânavaḥ* 'brightening rays;' *avatārantan mūṇin* 'descending sage;' *kriyamānan karma* 'being-to-be-made act,'—Sanskrit. The use of this relative participial adjective is the same in the Pali, the Sinhalese, the Greek, the Latin, and English. E. g. *Sakin vuttāni vachanāni*=*varah kī vachana*=*hapax legomena remata*,=semel dicta verba='once spoken words.'

ADVERBS.

The Dravidian dialects have no adverbs at all; and as attempts have been made by some writers to shew that in this respect also the Sinhalese may be identified with the Dravidian, I annex the

following comparative statement to shew that the Sanskrit, Pali, and Sinhalese adverbs present no great diversity either in form, or in their use. For further examples I may refer the reader to the *Sidatsangarà*, *Appendix*, p. 170 et seq.

<i>Sanskrit.</i>	<i>Pali.</i>	<i>Sinhalese.</i>	
Mama puratas	mama purato	mâ perata	'before me.'
Adya gatah	ajja gato	ada giye	'gone to-day.'
Saha nidrayati	saha niddayati	lâ nidai	'sleeps with.'
Ati mahân	atîva mahâ	itâ mahat	'very great.'
Divâ yâti	divâ yâti	daval yayi	'goes during-day.'
Paschât tâpah	pacchât tâpo	pasû tevilla	're penitence.'

It would thus appear that, whilst the Sinhalese is admitted by Dr. Stevenson himself to be an exception to *two* out of the ten Grammatical peculiarities which he has cited* to shew a relation between the North-Indian and the Dravidian, there are, as already pointed out, five others [*e. g.*, as regards (1) the inflexion of nouns, (2) the interchange of the nominative and accusative cases, and the formation (3) of the imperative, (4) the present tense, and (5) the infinitive], which bear no analogy whatever to the Sinhalese; that the remaining three are secondary forms, which exist along with a primary Sanskrit form distinguishable from the Dravidian Grammatical system; and that *all* are traceable to Sanskrit influences. So much for the 'unequivocal proof' of lexical and grammatical analogies. I shall proceed to an examination in,

SECTION FOURTH,

OF SYNTACTICAL ARRANGEMENT.

I am not quite certain whether it is necessary to enter into the Syntax of the languages under consideration, which I have already partially done in the above submitted details, though, perhaps, not so methodically as I could have wished; but, since it

* See Bombay As. Soc. Journal, vol. i. p. 106.

has been remarked by the same writer, to whom I have so frequently referred in the course of my remarks, Dr. Stevenson, that 'the general structure of all [the North and South-Indian dialects] is the same, and has certainly remained unaffected [by Brahmanical influences], a few remarks may not be deemed unnecessary.

Mr. Caldwell in summing up all the Syntactical differences between the Sanskrit family of languages and the Dravidian, says:—

“The situation of the governing word is characteristic of each of these families of languages. In Sanskrit and the Indo-European family it usually precedes the word governed: in the Dravidian and in all the Scythian languages, it is invariably placed after it; in consequence of which the principal verb always occupies *the last place in the sentence*. The *adjective precedes the substantive*: the adverb *precedes the verb*: the substantive which is governed by a verb, together with every word that depends upon it or qualifies it, *precedes the verb by which it is governed*: the *relative participle precedes the noun on which it depends*: the *negative branch of a sentence precedes the affirmative*: the noun in the *genitive case precedes that which governs it*: the *pre-position changes places with the noun and becomes a post-position* in virtue of its governing a case: and finally the sentence is concluded by the *one, all-governing, finite verb*. In each of these important and highly characteristic peculiarities of syntax, the Dravidian languages and the Scythian are thoroughly agreed.”—p. 36.

There seems to be some misapprehension here; for I cannot perceive so great a diversity, as here stated, in the construction of Indo-European and Dravidian dialects. I fail also to perceive much difference, in many of the particulars above stated, between the former and the Sinhalese. If the peculiar characteristic in the construction of a Dravidian sentence is, that the governing words are preceded by those that are governed, the Sinhalese, like some of her North-Indian sisters, is certainly an exception, in many respects, to the rule; and, where it is not, it

is indeed remarkable, that it accords with the Pali or Sanskrit on the one hand, or with the Latin or Greek on the other.

E. g., In the Dravidian as well as in the North-Indian dialects including the Sinhalese, the adjective precedes the substantive which it qualifies: so it does in Pali,* Sanskrit, Latin, and English.

2.—The adverb precedes the verb: so likewise in Latin, and Pali.

3.—The genitive precedes its governing noun: so it does in Sanskrit.

4.—The relative participle precedes the noun on which it depends. Here the relative participial adjective is evidently meant, for there is no relative in the Dravidian dialects. In the use of the relative participial adjective not only the Latin and Greek, but the Pali and the Sanskrit are equally agreed with the Sinhalese.†

5.—The noun which is governed by a verb precedes the latter: so likewise in the Latin and Pali; 6.—The finite verb takes the last place in the sentence: so it does in the Pali and Sanskrit.‡ And 7, the

negative branch of a sentence precedes the affirmative. This, I admit, is generally the case in the Sinhalese; but there are exceptions to the rule: and an exceptional rendering in one of the examples given below is not the less elegant on that account, like the English sentence—‘Not that I loved Cæsar less—but that I loved Rome more.’

Let us, in the next place, examine these ‘highly characteristic peculiarities’ of construction in Dravidian dialects, with reference to the Syntax of a Pali, as compared with a Sinhalese, sentence. If, by such comparison I can shew that the Sinhalese approaches very nearly to a very ancient type of the Sanskrit, of undoubted Northern origin, I believe it will be unnecessary to examine the construction of the Dravidian. Proceeding therefore

* Agahita visesanā buddhi viessamhi na-uppajjati visesaṇaṃ pubbaṇ hoti —*Bāla-vatāra*. i. e. ‘The mind unembued with the attribute comprehends not the substantive; wherefore the adjective precedes (the noun.)’

† Vide supra, p. 77.

‡ Vide remarks infra.

to the comparison of the Pali and the Sinhalese, I shall divide my observations into three classes: *first* their lexical, *secondly* their grammatical, and *thirdly* their syntactical analogies.

Pāli.—Tissadatta thèro *kira* Bòdhi mande suvanna salàkan gahetvā atthàrasasu bhāsasu katara bhāsāya katēmi-iti pavāresi.

Sinhalese.—Tisdat tera *vanāhi* Bòdi mandapē suvarna (or *ran*) salākāva gena dāha-āta bāsāven kavara bāsavakin katū karam-dēyi pāveri.

English.—‘Tissadatta thera having taken up the gold broomstick in the Bô-yard, requested to know in which of the eighteen languages he should speak.’

i. Here are fifteen words, of which two alone cannot be traced to the Pali. They are *vanāhi* and *dēyi*, both indeclinable particles. Of the others, all which are independent of the Dravidian, *suvanna* is nearer Sanskrit than the Pali. It is true that the ancient Sinhalese word for ‘gold’ is *ran*, different from the above; but even that word is clearly a derivative of the Pali *aranna*.

ii. Though the Sinhalese nominative *a* in *tera* is distinguishable from the Pali; yet the Pali locative *e* in *mande* is the same as in the Sinhalese. The similarity in the termination of the verb in the third person singular ‘pavāresi’ is obvious. The only difference in the grammatical construction of the two languages, as exhibited in the above versions, is that the Pali locative *bhāsasu*, is expressed in the Sinhalese by the *ablative*. I have followed the modern usage with a view to exhibit the difference between it and the ancient, which, as we find from the *Amāvatura* and *Pradīpikāva*, preferred the locative. The locative if used in the Sinhalese would not be less elegant than the ablative.

iii. Syntactically, it will be observed that every word in the Sinhalese takes the same position which it occupies in the Pali. The nominative is the first word in the sentence; the adjective precedes the substantive; the accusative *suvanna* precedes the past participle *gahetvā*, which it governs; the locative *mande*

takes the precedence of the accusative; and the finite verb is placed last in the sentence.

Pāli—Tan pana tena atthato uggahetvā pavāritan; na-patisambhidāya thitena; sohi mahā pannatāya tan tan bhāsan kathāpetvā ugganhi: Tato uggahethatvā evan pavāresi. Bhāsan nāma satta ugganhanatīti vutvācha panettha idan kathitan, Mātāpitārohi daharā kāle kumārake manchevā pithevā nipajāpetvā tan tan kathaya mānā tani tani kicchehāni karonti; dārakā tesan tan tan bhāsan vavathāpentu ‘iminā idan vuttan, iminā udā vuttan’-ti gacchante kāle sabbampi bhāsan jānanti.

Sinhalese—è vanāhi artayen igena pavarana-ladī; pilisimbivāvehi sitiyan-visin nove; hetema mahapæna-vat bævin è è basā kiyavā ugatī: eheyin igenmehi sīta mesé pavari. Bāsā nam satvayō iganaganityayi kiyāda vanāhi mehi meya kiyana-ladī. Mavu-piyō vanāhi ladaru kala kumarun messēho putuvēho hovā è è* [bas] kiya-min è è katayutu kara-ti; ladaruvo ohunge é é bas—‘meyin meka kiyana-ladī meyin meka kiyana-ladæ’-yī niyamakaraganiti: kal-yāmen † siyalu-ma basāva daniti.

English—‘He so (spake) from (a knowledge of the languages) acquired by actual study—not through inspiration. For, being a very wise personage he knew those several dialects by learning: wherefore, being one of (such) acquirements, he so inquired. This is said here (to illustrate) that men acquire a language (by study). Parents place their children, when young, either on a cot or a chair, and speak different things, and perform different actions. Their words are then distinctly impressed on the children (on their minds, thinking,) that such was said by him, and such by the other; and in process of time they learn the entire language.’

i. Here *patisambhidāya Pāli*,= *Pilisimbivāvehi*; ‘inspiration;’ *sohi* has not produced *hetema*, which comes from *he*=‘that,’ ‘he’

* Yamak yamak would be better.

† I have put this in the ablative, but the locative may be elegantly used as in the Pūli.

and *tema* 'self' as the sign of the nominative. The nearness of signification and form of *uggahethatva* to *igenmehi-sita* is remarkable; also of *nàma* and *nam*; and of *kàle* and *kala*. Here is an illustration of the Sinhalese words *mavu-piya* for 'father' and 'mother,' being of Sanskrit origin. No Sinhalese scholar, I am persuaded, will introduce into the above sentence *appá* or *ammá*, any more than an English writer would 'papa' or 'mamma.' The Pali *dahara* and the Sinhalese *la-daru* are synonymous, the *la* being in the latter added to mark the 'tenderness' of the infant. The Pâli *ti* is expressed by the Sinhalese *yí*, and in the use of them there is not the slightest difference. Again there is not a single word, in the above sentence, which has the most distant relation to the Dravidian.

ii. The Sinhalese auxiliary *artayen* is expressed *atthato* in the Pâli. The passive voice is here undoubtedly expressed by *pavarana-ladî*, and *hiyana-ladî*. There is, moreover, no grammatical form that may be pronounced to have had its origin in the Dravidian.

iii. In rendering the above Pali passage into the Sinhalese, idiom has rendered the displacement of only two words. One is the negative particle *na*, which, in the Pali, is prefixed to *patisambhîdâya* when the verb is understood, but which in the Sinhalese should be added to the verb substantive which is generally expressed. The other is the principal verb *vavatthâpentu*=*niyamakara-ganiti*, 'determine,' which in the Pali precedes the quotation following, but which in the Sinhalese follows the passage expressed as the thought that is passing in the children's minds. Adverting to the only remaining analogy to which Dr. Stevenson refers,—that in the Dravidian dialects 'the verb is used, *last* in the sentence,' I may remark that the difference here between the Pali and the Sinhalese is, that contrary to the position of the verb in the first example, the Pali finite verb in example second does not occupy the last place in the sentence, whilst the Sinhalese verb

does. As already remarked it is a mistake to suppose that this is at all a characteristic which distinguishes the Sinhalese from the Sanskrit; for in the latter, as stated by Professor Monier Williams (See his Grammar p. 348) 'the verb is *commonly*, though not always, placed *last* in the sentence.'

Such is the evidence which I promised to adduce; and so far as historical testimony, lexical, grammatical and syntactical *analogies* go, I believe I have supported my position with the 'unequivocal testimony' which others have claimed for a contrary theory. Doubtless there are few Dravidian words and Grammatical forms to be found in the Sinhalese; and these, which, like the oases in the desert, are few and far between, I have not failed to point out. But, which is the *confessedly* Sanskritic dialect that has not departed more than the Sinhalese from its parent stem? In order to establish an original identity between two dialects it is not essential that there should be a resemblance in all their words and Grammatical forms. 'Philology (says Bopp) would ill perform its office if it accorded an original identity only to those idioms in which the mutual points of resemblance appear everywhere palpable or striking; as, for instance, between the Sanscrit *dadāmi*, the Greek Lithuanian *dumi*, and Old Slavonic *damy*. Most European languages, in fact, do not need proof of their relationship to the Sanscrit; for they themselves shew it by their forms, which, in part, are but very little changed. But that which remained for philology to do, and which (he adds) I have endeavoured to the utmost of my ability to effect, was to trace, on one hand, the resemblances into the most retired corners of the construction of language, and, on the other hand, as far as possible, to refer the greater or less discrepancies to laws through which they became possible or necessary.'

In the comparisons, however, which I have instituted, it was even unnecessary to resort to the 'most retired corners' here spoken of. For, the resemblance which the Sinhalese bore, both

lexically and grammatically, to the Pâli, and therefore to the Sanskrit, has been found to be so 'palpable and striking' that their relationship appeared at once to be even greater than that between the Sanskrit and the Indo-European dialects. I am fully persuaded that no one, who has followed me closely through the investigations which are here submitted, could fail to notice that the prominent features of the Pali are indelibly impressed upon the very face of the Sinhalese, and so clearly, that it is impossible to deny to them the affinity of mother and daughter. But whether their relationship is so close or more distant, the points of resemblance which I have exhibited between some of the North-Indian vernaculars (so entirely different from the Dravidian), and the Sinhalese, especially in the case of Pronouns, see p. 63; and the still closer resemblance which the Sinhalese bears to the Pali, when compared with the North-Indian dialects, must satisfy any candid mind that the Sinhalese had at one time a local existence in the North of Hindustan, and that her early separation from her Sisters, combined with the help which Pali literature has rendered her, on the one side, and on the other, the implacable hatred of our forefathers towards their Dravidian neighbours which induced her to repel their advances, has enabled her to live upwards of two thousand years without those material changes which her Hindu Sisters have undergone. Indeed, I may remark in conclusion, with far less weighty evidence, than I have adduced, did Professor Max Muller† lay down his brief, and leave his case in the hands of an English Jury, confident of their verdict as to the relationship of the Hindu, Greek, and the Teutonic. With, however, the venerable authorities which I have cited, the overwhelming results of the cross-examination to which I have subjected the witnesses on the opposite side, and the

* Professor M. Williams's Sanskrit Grammar, p 348.

† Ancient Sanskrit Literature, p. 11.

very strong and irresistible testimony which the Pâli has borne in favor of its relation to the Sinhalese, I believe I have a right to expect that the same English Jury will give their verdict in my favor; and that they will, without retiring from the jury-box, pronounce that ' THE SINHALESE IS A SANSKRITIC, NORTH-INDIAN,—NOT A DRAVIDIAN—DIALECT.

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BUDHISM:—A Lecture delivered before the Colombo Young Men's Christian Association; by the late REV. D. J. GOGERLY.—With Introduction by the REV. JOHN SCOTT; and Notes by the REV. D. DE SILVA.

IN a recently published essay on Buddhism, Professor Mux Müller after referring to the Pali studies of the late Mr. Turnour says, "The exploration of the Ceylonese literature has since been taken up again by the Rev. D. J. Gogerly, whose essays are scattered about in Sinhalese periodicals and little known in Europe." Mr. Gogerly devoted a great part of the labour of forty years to researches in Buddhism as set forth in the original Pali works, and the results of his investigations cannot fail to be of value to the students of a religion which is professed by nearly one third of the human race. The following lecture, delivered in Colombo shortly before Mr. Gogerly's death, contains, it is believed, the latest and most comprehensive account published by him of this strange oriental system of mingled religion and philosophy.

There are some of the lecturer's conclusions to which it may be desirable to attract attention. For instance, a question much agitated some years ago was, which was the earlier system, Brahmanism or Buddhism? It will be seen Mr. Gogerly holds the opinion now generally entertained, that Buddhism was a reaction against the abuses of the Brahmanical system. The second paragraph of the lecture refers to Goutama's statement that many preceding Budhas had existed;—possibly some of his doctrines had been

taught by more ancient sages, and this fact may have been exaggerated into the notion of the Buddhas of preceding calpas.

A considerable part of the lecture is occupied with Buddha's description of the material universe. This is the weak point of Buddhism, which is thus placed in antagonism to the most obvious teachings of science. These statements are no mere allusions to the popular belief of that period; they are positive and detailed affirmations made by Buddha on the authority of his omniscience. To escape from the difficulty, an ingenious attempt was made a few years ago to prove that these accounts of the universe were to be understood in an allegorical sense. Mr. Gogerly however, in his *Christiani Pragnyapti* demolished this explanation, shewing that what Buddha taught concerning the world was intended by him to be believed literally, as an essential part of his religion. Thus the states of reward and punishment are assigned to definite localities in the universe, so that if (for instance) Maha Meru is allegorical, the heavenly worlds on the sides and summit of Maha Meru must be allegorical also.

Probably the chief novelty in the following lecture will be the representation it gives of Buddha's doctrines as to a Creator. The usual opinion of persons acquainted with Buddhism has been, that the existence of a Supreme Being was neither affirmed nor denied in this system, the subject being simply ignored by Buddha. This however was not Mr. Gogerly's view. He held that the idea of a Supreme and Infinite Creator was familiar to the mind of the founder of Buddhism, and deliberately rejected by him. Some curious extracts on this subject will be found in the lecture.

There are three doctrines closely connected together and singularly characteristic of Buddhism. These doctrines relate to the nature of man, transmigration, and Nirwana. On each of these points Mr. Gogerly's Pali studies led him to conclusions which are clearly stated in the following lecture. First—Buddhism denies the existence of a soul in man; therefore,—Secondly, there can be no transmigration, in the popular sense of the term—there is only a series of beings—the later beings in the series inheriting the merit or demerit of the earlier beings. Thirdly—Nirwana is no Paradise, for when the series of sentient beings comes to an end there is no soul to continue. Nirwana therefore is simply extinction. This is the view of Nirwana held by the highest authorities on Buddhism; and it will be seen that the independent investigations of Mr. Gogerly caused him to arrive at the same conclusion.

The notes are written by the Rev. David de Silva of the Wesleyan Mission. He was formerly a student of Mr. Gogerly, and has acquired an extensive knowledge of the Buddhist Scriptures in Pali.

BUDHISM, which was once the dominant religion of India is now completely unknown in its native country; but when excluded from that region it spread itself in other directions, and at present prevails in Nepaul, Thibet, China, Burmah, Siam, Ceylon and other countries, and numbers among its votaries a large portion of the human race. (1.) Brahmanism certainly prevailed extensively at the time

(1.) The Right Rev. P. Bigandet, in his preface to the first edition of the "Life or Legend of Goudama," says of Buddhism, "that in our own days, it is, under different forms, the Creed pre-

when Goutama Budha was born, for upon his birth Brahmans were consulted respecting the fortunes of the new-born prince (2.); and it is stated that the progress of Buddhism was most rapid among the inferior castes: the Kshatriya or Warrior tribe rejecting it from the pride of birth, and the Brahmans from the pride of learning: but the Brahmanism of that period differed materially from that of the present time; no trace appearing in the sacred books of the Buddhists of the worship of Siva and Vishnu. The God to whom offerings were generally made, was Agni, the God of fire. (3.)

vailing in Nepaul, Thibet, Mongolia, Corea, China, the Japanese Archipelago, Anam, Cambodia, Siam, the Shan States, Burmah, Arrecan, and Ceylon."

Sir Emerson Tennent's Christianity in Ceylon, page 199, tells us the followers of Buddhism amount to more than one-third of the human race. Hardy's Eastern Monachism says, "It is computed, there are 369,000,000 of Buddhists." *

(2.) On the birth of Siddharta, 108 Brahmans were brought together, of whom there were eight chiefs; seven of those having observed the 32 attributes of personal beauty in the prince, lifted each two of their fingers, and pronounced, that if he remained a laic he would be universal monarch; if he turned priest, he would become Buddha සචේතසාරං චිඨ්ඨසසති රජකොති චිත්තවතති සචේ ටඨ්ඨසසති බුද්ධො භවිසසති Saché agáran wasissati rájâ hoti chakkawatti. Sâche pabbejissati buddhobhawissati," while the youngest Brahman කොණ්ඩකුසල Kondanya positively affirmed, that he would not remain a laic but would become Budhda, and lifted up one finger in token of this. (Manorathepurane 99)

(3.) Professor Wilson, on Rig Veda Sanhita, affirms, that there

* Max Muller in his Essays on the Science of Religion, p. 214, says that Goutama "became the founder of a religion which after more than 2000 years, is still professed by 455,000,000 of human beings." He adds however the following note: "Though truth is not settled by majorities it would be interesting to know which religion counts at the present moment the largest number of believers. Berghaus in his 'Physical Atlas' gives the following division of the human race according to religion.

Buddhists . . .	31.2 per cent.	Brahmanists . . .	13.4 per cent.
Christians . . .	30.7 " "	Heathens . . .	8.7 " "
Mohammedans . .	15.7 " "	Jews . . .	0.3 " "

"As Berghaus does not distinguish the Buddhists in China from the

The state of caste at that time was also different from that which prevails at present, the Warrior tribe being regarded as the first, and the Brahmanical as the second in the scale of dignity. Many princes having embraced the doctrines of Buddhism, the Warrior tribe became its supporters, but were ultimately subjected by the ascendancy of the priesthood. Much obscurity rests upon that historical period which we shall not attempt to remove; confining ourselves briefly to the doctrines of Buddha as recorded in their sacred books.

Although the present system of Buddhism is of comparatively recent origin, Goutama affirmed, that in the most remote ages the doctrines which he taught had been proclaimed by an incalculable number of Buddhas who lived in previous kalpas; as well as by three who preceded him in the present kalpa. The doctrines taught by them are represented as being identical with those of the present Buddha. (4.) The whole field of truth is stated to have been open before each Buddha, who is therefore named සම්මසັධු, sabannyu, omniscient; චක්ඛුමා chackhuma, the

is no reference in the Vedas to Trimurti, Brahma, Vishnu and Siva, to Durga, Kali, or Rama, or to any other of the gods that are at present the most popular in India. The principal deities are Agni and Indra.

(4.) When the priests of Buddha were assembled in the sitting-hall of Karéru in the garden of Anathapindika at Jetáwána near Sáwatty, they were anxious to be taught respecting the former states of existence. Buddha addressing them, says, that 91 kalpas previous to his time there appeared a Buddha whose name was විපස්සි Wipassi; 31 kalpas previous, there was one සිකි Sikhi; in

followers of Confucius and Laotse, the first place on the scale belongs really to Christianity."

seeing one: සමන්ත චක්ඛු samantuchakkhu, He who has an eye seeing in every direction. The Buddhas therefore saw all things with unfailing accuracy, and their teachings agreed with those of Goutama even on the minutest points. But these teachers and their doctrines had been long forgotten before the birth of Goutama Buddha, and he became the unaided re-discoverer of the system. (5.)

Goutama Buddha was born in Kāpilawastu, a city in or near to the present province of Oude, in the year 624 before

the self same kappa there was වෙසසභු Wessabhu, in the present Bhadda kappa, හදදකප්ප, there were කහුසන්ධි Kahusandha, කොනාගමන Konāgamana, and කසප කසප and himself. Wipassī, Sikhi, and Wessabhu, were of the (වනනික Khattia) Warrior tribe. Kakusanda, Konagamana, and Kassapa were of the Brahman tribe, while he himself was of the Khattia tribe, (Digha Nikaya Mahapadane Suttan). In 30 natural circumstances, all Buddhas agree සබ්බෙද්ධානං සමතිංසවිධා ඛම්මනා Sabbe buddhānaṃ sametinsawidhā dhammatā (Sarasanga, page 24.)

(5.) In the Dhammachakkappawattana Suttan, Buddha says, “ඉදංදුක්ඛංඉරියසම්මතනිවේශිකම්මෙ සුඛෙ අනාත්මස්සනෙස්ස ඛම්මෙස්ස චක්ඛුං උද්දාදි ඤානං උද්දාදි පඤ්ඤා උද්දාදි විජ්ජා උද්දාදි ආලෝකො උද්දාදි Idan dukkhaṃ ariyaṃ sachchanti me Bikkhawé pubbē ananussuthésu dhammésu chakkun udepādi nyānaṃ udepādi, panyā udepādi wijjā udepādi ālōkā udepādi.—O priests! for the attainment of these previously unknown doctrines, this noble truth, that sorrow is connected with existence, the eye was developed within me; knowledge was developed within me; wisdom was developed within me; clear perception was developed within me; and light was developed within me.”

In the same Suttan it is said “යනොච්චො ඛේශිකම්මෙ ඉමෙස්ස චක්ඛුස්ස ඉරියසම්මෙස්ස ජිවං නිපරිච්චං වාදඤාකාරං යථාභූතං ඤානාදසසනං සුචිස්සවං අනොභි අථානං භිකම්මෙස්සදෙවකො ලොකෙසමාරකො සමුත්තමකො සසසම්මෙස්සමනියාපජාය සද්දෙව මනුස්සාය අනුතුතරං සම්මා සරඬාඨිං අභිසම්බුද්ධො ඵව්වඤ්ඤාසි. Yathochakho mé bikkhawé imésu chatusu ariyasachchésu éwan tīpariwattan dwādasākāraṇa yathābhūtaṇa nyānadassanaṇa suwisudhana ahoṣy athāhaṇa bikkhawé sādēwekké lōké samāraṇaké sabbrahmanaké sassamaṇa brahmaniyā

the Christian era. His father was a sovereign prince named Sudhodana. (6.) He was called the Prince Siddharta, and lived in regal splendour till his 29th year. About that time he became disgusted with sensual pleasures; considered the circumstances of disease, decrepitude and death, and being desirous of obtaining deliverance from the continual reproduction of existence, embraced the life of an ascetic and retired to the wilderness. His object appears to have been twofold: 1st, To obtain that complete freedom from the passions and affections which would ensure the entire cessation of his own personal existence: and 2nd, That he might attain to that perfection of wisdom and knowledge which would enable him to teach others the paths of perfect liberty. For this purpose, during six years, he performed painful penances, and his abstinence from food was such that his body was reduced to a skeleton; and, completely exhausted, he fainted and was regarded by his associates as dead. He however revived, and finding no advantage from this course of life he abandoned it, and took the sustenance necessary for the restoration of his bodily strength, and with renewed en-

pajāya sadewemanussāya anuttaran samma sambhodin abhisambuddho patinyāsin.—O priests! when my perception, relative to these four grand truths, which are threefold, and therefore of twelve kinds, was perfectly clear, then, O priests, I knew I had acquired the most complete and perfect wisdom attainable in the universe, including the human, heavenly and Brahma worlds."

In the Aggappasādana Suttan, Buddha is said to have had no preceptor බවෙහිවරියොදනවි නමේ ඤාතීයො නම්.

(6) In the Mahāpadāna Suttan, Buddha says "මයං භික්ඛවෙ ඵලබ්බිකොදනොනාමෙවිනාදනොසි මායාදෙවී මාතා ජනෙනතී කපිලවත්ත පුරං. රජදනිතී Māyan Bikkhawé éterahi suddhodanó nāme pitā ahōsy māyā déwi mātā janetty kapilawatthu naganaran rájadhānithi.—Priests! my father's name was Sudhdodano, Queen Maya was my mother, Kapilawatthu was my native city."

ergy bent his mind to intense meditation. (7.) This profound meditation is termed *Jhàna*, and while the devotee is engaged in these exercises he becomes insensible to all external things : he can neither see, hear, nor feel, but is in a state something similar to that which is called the mesmeric trance, and no means exist by which he can be aroused from this state until the meditation is ended. (8.) Budha states to the Brahmin Weranjo, that he, being persevering, tranquil in body and mind, pure in heart and free from all sensuality, engaged in examination and research on the nature of things, and thus enjoyed the first *Jhàna*. Investigation and research being terminated, with a tranquil and self-concentrated mind he enjoyed the serene pleasure of the second *Jhàna*. Free from the disturbances of pleasure, thoughtful and wise, and healthy in body, he enjoyed the third *Jhàna*, called the state of thoughtful contentment. Free from the emotions of joy or sorrow, previous exultation and depression being removed, with a contented and holy mind he attained to the 4th *Jhàna*, being unmoved either by pleasure or pain.

Being thus mentally tranquil, pure and holy, free from passion or pollution, he recalled to mind former states of

(7) It is no peculiar prerogative of the Buddhas to attain to the *jhàna* : Brahmins, ascetics, as well as priests, may exercise these meditations (See *Sāmaññaphala Sutta* in the *Dīgha nikāya*.)

(8) In the *Parajika* section of the *Winnaya Pitaka* we find, that when Buddha was once residing with 500 priests, in the city of Weeranja, not far from the tree ပုစိမာဏာ Puchimanda Margosa, which was the residence of a demon named ဘလေဝ် Naléru, he gave to Brahman Weeranja the order in which he had overcome sensual gratification and exercised the *Jhāna* meditation. The *Jhānas* are four; first, second, third, and fourth. Buddha had not only exercised these profound meditations and attained to all the

existence through many calpas, together with their causes and circumstances.

He then with a clear and godlike vision, transcending that of men, beheld Beings dying or being born, noble or base, beautiful or deformed; marked their conduct and its results. Having thus attained to a high degree of wisdom, he afterwards ascertained the causes of sorrow and continued existence, and the mode in which the series of existence and the wretchedness connected with it might for ever cease. When he had obtained this knowledge he became a Budha, perfect in wisdom, purity and knowledge, and the chief of all existing beings from, the highest Brahma world to the lowest hell; rendering honor to no one as his superior, but being worthy of receiving supreme honor from all.

We shall now briefly notice his teaching relative to the system of the universe, embracing its inhabitants; and afterwards consider his metaphysical and moral doctrines.

four, but he had also acquired the three විජ්ಞා Wijjā. In this he had succeeded during the same night; he sat down at the foot of the Bo tree determined to become Buddha; the night was divided into three watches. During the first watch, he recalled to mind previous states of existence; one state of existence, two states born in such a place, having such a name, such a tribe, and so on to thousands of births. During the second watch he beheld beings dying, existing, and so on. During the third watch, at the time of dawn, he attained the third Wijjā, by which he was not only freed from passion, but also obtained the knowledge of the four grand truths: 1, දුක්ඛං Dukkha—That every existing thing is a source of sorrow: 2, සමුද්දං Samuda—That continual sorrow results from a continual attachment to existing objects: 3, නිරෝධං Nirodha—That a freedom from this attachment liberates from existence: and 4, මග්ගා Magga—The path leading to this state. The action of the විජ්ಞා is compared to the action of a chicken, which by successive operations cleaves the shell and comes forth “කුකුඤ්ච විජ්ಞා පකාසස්මි අසම්මකො සම්මකා Kukktachhāpakassōwa andak-kōsamhāty.—As the chicken from the egg.”

(9.) පුරිමාතිකව්වෙකොථි භව්ඤ්ජයාති. *Purimā bikkhāwē kōṭi napanyayati.*—O Priests ! the commencement does not appear.”—*Mahanidhāna sutta wannerā.*

The effects of the Jñānas are stated in the following terms:
පඨවිජලකාශණං භෞමිරණකවාට්‍තං උසස් වෙති දුතියජක්කාණං
චිත්තක විචාරනාබ්ධො වසසංඛි තතියජ්ඣාණං පිති. විරුද්ධී
වතුජ්ජාණං සුඛදුක්ඛං පහායති.” Patamajjhānē Nēewarāṇa
kaṃwātakan ugghaiētī Dutiyajjhananē Witakkawichāranaḥmāna.

similitude: If there be a solid rock forming a cube of a yodun (about 14 miles) and a delicately formed shawl (10) should brush against it once in 100 years, the rock by the contact would be gradually worn away: but the calpa would not in that time be completed. All large measures of length are computed by yoduns: thus 4 singhalese හැතැක්කම් hetekma, or miles form a gow, or league, and as the hetekma is less than an English mile, the gow or league may be about $3\frac{1}{2}$ miles; 4 of these, or about 14 miles, constitute a yodun. (11.) The universe comprises an infinite number of systems or Sakwalas: each complete in itself, having its own sun, moon and stars, and its own heavens and hells. (12.) The Sakwala with which we are connected is surrounded by an immense rocky circle, which is in height 82,000 yoduns or more than

Wapasaméti, tatiyajjhánéne, pítin wirájéty. Chatuttajjhánéne Sukha dukkhan paháyati." The first Jhána elevates the window of mental impediment; the second Jhána calms the smoke of investigation, and research; the third Jhána frees from pleasure; and the fourth Jhána removes both pleasure and pain. (See Sumangala-wilásiny ၁ and Manórathepóóreney.)

(10.) "There is a species of cloth, fabricated at Benares of the cotton that is unequalled in the delicacy of its fibre. Its worth, previous to its being used, is unspeakable; after it has been used it is worth 30,000 နိလကရံရှာနီ nilakarshas (of the value of 20 or 30 small silver coins) and even when old it is worth 12,000 karshas. Were a man to take a piece of cloth of this most delicate texture, and therewith to touch in the slightest possible manner, once in a hundred years, a solid rock, free from earth, a yojana high, and as much broad, the time would come when it would be worn down, by this imperceptible trituration, to the size of a mung or undu seed. This period would be immense in its duration; but it has been declared by Buddha that it would not be equal to a Maha Kalpa." (Manual of Buddhism, page 1.)

(11.) As to the exact size of a yojana it is not agreed. It is more than 10 and less than 16 miles; 14 miles is the nearest.

(12.) Goutama does not directly teach Physical geography, but in defining certain expressions we are able to gather his views on

1,100,000 miles (13) above the surface of the sea, & is 3,610,350 yoduns in circumference, that is, more than 16,000,000 miles

the subject. To explain the meaning of the expression විසයකතනං wisayakkhetan, it is stated that "he knows anything which he wishes to know within the infinite Sakwalas." විසයකතනං පන අනන්තා පරිමානෙසු කිවක්කමාලෙසු යං යං තථානතො ආකංඛති තත්තෙනි. *Wisayakkhetanāna ananthāparimānésuhi chakkawálesu yan yan athi than than jánáthi.* Wisayakkhetan, is, in the infinite and limitless sakwalas, anything that the Tathágatha wished to know *that* he knows. අපරිමානෙසු කිවක්කමාලෙසු අපරිමානානං මණ්ණසොණං මනනසංඝාණදිවිසෙනවෙට්ඨි එකසදිසානන්ති *aparimānésuhi chakkawálesu aparimānānan manus-sānan wannasantanādiwaséna dwepi ekasadisadisan natthi.* "In the infinite number of Sakwalas no two of the infinite number of men are alike, in their features." (*Manorathepureni 7th Nipáta.*) In the *Anguttara Nikaya*, page 55 ඔ Buddha, speaking to Ananda, says තසම්භසසසවා ලොකසංඝසං මන්දනං සතසංඝුරි යානං සතසංඝි තෙරපච්චිතරාජනං සතසං ජබ්බදිපානං සතසං අපරගොයානං සතසං උතතරතුරුණං සතසං පුඨවිදෙනානං *tasmin sahasśádúhá lóké sahasśan chandānan sahasśan surujānan, sahasśan sinérupabbatarājānan sahasśan jambu dépānan sahasśan aparagóyānan sahasśan utterakurūnan sahasśan pubbewidéhānan.* "In that Sapassadha world there are 1000 moons, 1000 suns, 1000 maha merus, 1000 jambu-dwipas, 1000 aperagoyanas, 1000 utterakurus, 1000 pubbewidehas." (It is evidently clear that although Buddha does not give a description of the sakwalas, yet he takes it for granted that the popular view of a sakwala is correct, and teaches accordingly). The whole of the Pitakas and Atuwawas were caused to be written by Rahats අරිසතතානං බුද්ධපරිනාති. දිසවා මනාසුතාවා පංචසතඅරතංතා ලංකාදිපෙ මලයදෙසෙ ආලොකලෙණේ නිසිනානජනපදාධිපතිනා කතාරකවා පොතථිකෙසු ලිඛාපෙසු. *atha sattānan buddhi parihānin diswá mahānubháwa, panchasata arahantā lankádípe malayadése alokaléné nisenná, janapadādhipatinā katarakkhá pōtthe késu likhápēsun ;* "then having seen the failure of men's wisdom 500 Rahats of eminent power in the cave Alóka in the province Malaya in Lanka, under the guardianship of provincial rulers caused to be written (*i. e.* the whole of සාථාකථාසංඛිච්චවිමනං *sattákathan sabban buddha wachanan*, the whole of Budha's words with their comments) in books" (*Sarasangaha*).

(13.) The size of the Chakkawala is given in *Wisuddimaggā* එකංචිකමාලං අයාමතොවිතා රිතොව යොජනානං මාදසසතසතසසාති මනුනතිංසසතානි පඤ්ඤාසංචයොජනානි පරිකෙට්ඨතො. සඨංසතසසසාති

in diameter. In the midst the mountain Maha Meru is situated. This mountain Budha states, in the sermon on the rising of seven suns, is 84,000 yoduns in length, 84,000 yoduns in breadth, 84,000 yoduns in height above the sea, and 84,000 yoduns beneath its surface. (14.) It is surrounded by seven circles of rocks, each circle being half the height of the preceding one, (15,) commencing with Maha Meru and

විනැති.සපරිමණක-෧ං දසකවිසහසාසනානි අභික්ඛුමිසානිසනානිව ékan
chaikkawálan áyámathó withtháarithócha yojanánan dwádasasathas-
sahassasáni chathutthinsa satháñipaccasathas yojánáni parikképathó.
Sabban sathasahassasáni cāntāni sa paññānaññālan dasachéva sahassasáni
adduddhāni sathānicha. “Each sakwala is 1,203,450 yojanas in length
and breadth. In circumference 3,610,350” (see also comment to
the Winnaya.)

(14.) See Anguttara Nikāya, 7th Nipāta සීතොරු තිකාවෙහි පවතින රාජා චතුරාසිති යොජන සතසසාති ආයාමෙන චතුරාසිති යොජන සතසසාති විජාරෙන චතුරාසිතියොජන සතසසාති මහාසම්මුද්දංගරජායාමා ලොහා චතුරාසිති යොජන සතසසාති මහාසම්මුද්දංගවිවුයාමො, Sineru bhikkawé pabbetharājā chaturāsiti yōjanasahassāni āyāmēna chaturāsiti yojanasahassāni withārēna chaturāsiti yojanasahassāni mājā samuddā ajjho galho chaturāsiti yojanasahassāni mājā samuddā atchuggatho (also Wisuddhimagga, comment on the Winnaya). “Priests the great mountain Sineru is 84,000 yōjanas in length; 84,000 yojanas in breadth; 84,000 yōjanas sunk in the great ocean, and 84,000 yōjanas above the great ocean.

Maha Meru is not square, but circular and rests on three pointed rocks, like a vessel on a tripod. Where these rocks rise to the elevation of 4000 yojanas, there Maha Meru rests firmly clasped by them, as by a pair of pincers. The three rocks rest upon the world of stone (Jinālankāra. Chakkāwāla dipeniya.)”

(15.) සිනෙරුසස උපබ්භිතනපමණෙ සුගකිරපච්චිනො සිනෙරුං පරිකච්චිකාපිනොතසසා උපබ්චි භාගපමාණෙ ඊසෙරිපච්චිනොතං පරිකච්චිකාපිනොතිඡචං. අසසකණ්ණං පරිශොඝානා ඝනතපච්චිනාසිනෙරුං පරිකච්චිකාපිනා Sinerussa upadda bhágappamánúé Yugandare pabbato sinerun parikkhipitwá titho. Thassápi upaddabhagapamane ísadhare pabbato tan parikkhipitwá tithothi. Ewan assakauna pariýosana satta pabbatá sinerun parikkhipitwa titha. "Half the height of Muha Meru the rock Yugandare stands encircling Sineru; half the height of Yugandare, the rock Isadare

proceeding outward: thus the Yughandera circle is half the height of Maha Meru, and the seventh circle, or Aswarkarna, is only 656 yoduns high above the sea. (16.) Between these circles and the Sakwala rocks four large continents exist, each accompanied by 500 islands, and separated from each other by stormy seas, so as to be inaccessible to all who are not possessed of super-human powers. The four continents are Jambudwipa (17) to the south of Maha Meru; this is the world inhabited by men: Uttarakura is situated to the north, Aparagoyana to the west, and Purwawideha to the east of

stands encircling that: thus to the end of Assakanna the seven rocks stand in succession encircling Sineru" (Wisuddhimagga, and comment to the Winnaya.)

(16.) තෙසුසුග්ගකුණ්ඩවත්තනාලසයොජනසහසානි සමුද්දෙ අභේකිංගාලොකා තතතිකමෙව්‍රපරිප්පයානො ඊසධරෙව්වත්තනාලසයොජනසහසානිසමුද්දෙ අභේකිංගාලොකා ඉමිනා නයෙනසෙසෙසුපිට්ඨවිච්චිපථිප්පම නතවෙදිතවා Tesu Yugandaro dwāchattālisa yōjana sahasāsni samud-dé ajjho gálho tattekaméwa upari uggatō Isadharopi chattalisa yojana sahasasani samudde ajjho gálho tattakaméwa upari uggatōti iminā nayéne sésésupy upadāhanā thappamānātha wēditabbā. "Of these the rock Yugandaro is forty thousand yojanas beneath the surface of the sea, and as much above its surface. Isadhare forty thousand beneath the surface of the sea, and as much above its surface; in this order the others encircle Maha Meru by half their height." (Wisuddhimagga and commentary Winnaya.)

(17.) When speaking of the inhabitants of other Dwipas besides Jambudwipa the continent in which men are said to reside, the word මනුසසා Manussa is used තත්ථු ධිවිදෙතොභගතමනුසෙසතිභ වසිතපපදෙසො නායෙව්‍යුර්වෙකසුඤ්ඤවිදෙහරථිනතිනාමලුති. Tathwa pubbewidehetho āgatha manussēhi āwasithappadēso thāyēwa purimasanyāya wideherattanthi nāman labhi. "The sphere inhabited by men who arrived from Pubbewidehe was called Widehirattan from its original signification." අපරගොයානෙ තාභගතමනුසෙසතිභවසිතපපදෙසො නුරුරථිනතිනාමලුති. Aperagoyanatho āgatha manussēhi awasithappadēso aperanthajanapadothi naman labhi. "The sphere inhabited by men who arrived from Aperagōyāna was

Maha Meru. In reference to this a Pali stanza states: "When the sun rises on this continent (Jambudwipa) it is mid-day in Wideha, (18) evening in Goyana and midnight at

named *Aperanthajanapada*" උතතරකුරුතො ආනන්දස්සෙති ආවසිතස්
පඳෙසො කුරුරස්සිනිනාමංලති Utterakurutho ágatha manusséhi
áwasithappadésa Kururattanthi náman labhi. "The sphere inha-
bited by men who arrived here from Utterakuru was called
Kururattan." (*Mahanidána Sutta wannena*.)

(18.) ඉමමිදිපමිතිසදු දෙනිමිදිකුරුතොති විදෙහදිප
කුරුමිතිදිපමිතිවආනමිතිගොයානදිපමිතිවිසිසිරනති. Emamhi
depamhi yadá udéthi majjhanthikó hóthi widéhe dépa kurumhi
dépa mhiha atthaméthi góyána dépé bhawathadda ratthin (See the
translation in the text.) Again it is added පුබ්බෙවදිපමි උදෙනිකාලෙ
මිතිමිදිපමිතිවආනමිතිපුබ්බෙවදිපමිතිවආනමිති ඉමමිදිප
මිතිමිදිපමිතිවආනමිති Pubbécha dépécha udenthi kála majjantthiko hothecha
uttheréna góyána dépa mhiha atthaméthi emamhi depamhiha
majjaratthin. "When the sun rises in Pubbewiseha, it is midday in
Utterakuru, evening in the continent of Goyana, and midnight in
this continent." (*Comment on Dijhanikaya*.)

In the *Aganya Sutta Wannena* it is stated that "the moon
resides in the palace of a gem, and the outside is covered with
silver, both being cold. The sun resides within the palace of gold,
and the outside is covered with crystal both being hot. In size
the moon is 49 yojanas in diameter, and 147 yojanas in circum-
ference: the sun in diameter 50 yojanas, in circumference 150
yojanas. The moon is below and the sun above, between them one
yojana. From the lowest part of the moon to the highest part of
the sun, a hundred yojanas; the moon travels in a straight line,
slowly, and rapid crosswise; on her two sides the planets travel.
The moon moves towards them as a cow to her calf; the planets
do not change their position. The motion of the sun in a straight
line is rapid, and that crosswise slow. He is, on the day after the
new moon 10,000 yojanas away from the moon; the moon then
appears like a line; on the second day 10,000 more, thus gradually
till the day of full moon, at the rate of 10,000 yojanas, he is
farther and farther away from the moon. The moon then gradually
grows, and on the fifteenth day is full. Then on the first day,
again the sun travels 10,000 yojanas closer; the second day
10,000 again, till the day of new moon, at the same rate daily.
The moon then gradually appearing less on the day of upósatha

is established on air. When the air is agitated by storms the water is violently shaken, and by this the earth trembles, constituting an earthquake. The earth is 240,000 yoduns in thickness, the water possesses a depth of 480,000 yoduns, and the atmosphere on which the whole rests is 960,000 yoduns deep. (20.) The four great continents are very frequently spoken of by Budha in his sermons. At the bottom of the system eight principal hells, each accompanied by 16 subordinate hells, are situated. Under Maha Meru is the Asura world. The Asuras were formerly Gods inhabiting the summit of Maha Meru, but they gave way to intemperance so as to become insensible, and Sakra (or Indra) with his hosts, cast them down to the bottom of Maha Meru, and occupied the conquered region. The Asuras (from අ, a, negative, and සු, sura, gods) have frequently made war on Indra in order to recover their lost possessions, but have in every instance been ultimately defeated. Men, gods and demons inhabit the earth and its atmosphere. The demons are in many instances malignant and of horrid appearance, while many others are beneficent and are devout Budhists.

the wind on ákása or space. Ananda, whenever great wind blows the waters shake ; when the water is shaken the earth shakes."

(20.) වෙසනසහසානිවනතාරිනනුනානිවජන කංඛනලතෙනසං
 ධානායංචස්සඤ්ච වනතාරිසනසහසානි අභේවනනුනානිවජනකංඛනල
 තෙනපථලංචාතෙනතිඤ්ඤිතංසහසාසිසඤ්චරකො නවසනසහසානිමාජනෙ
 තහමුඤ්ඤොස ඤීවෙසනසහසානිජසාලොකස්සජායිති. *dwe satásasáni*
chattari nahutanicha ettakan bahalatténa sankhátáyan wasundhará
chattarisatasahassáni attéwanahutánicha ettekan bahalatténa jalan
waté pathittitan. Tassapi san dhareko. Nawesatesahassáni máluto
nabhemuggató sattinchéwasahassáni ésa lokassa, santithi. "This
 earth is 240,000 yojanas thick, the world of water which
 rests on the world of wind is 480,000 yojanas thick, the world of
 wind which rises on space is 960,000: this is the position of the
 world." (Wisuddhimagga, and comment on Winnaya.)— See Note 18.

The general name for the demons is Yakshayo, anglicised "Devils." Half the height of Maha Meru, or 42,000 yoduns above the surface of the sea is situated the heaven of the four guardian Gods (චාතුර්මහාරජා) *chátummahá-rájká*. In this the sun, the moon and the stars are situated. The sun is represented as having a resplendent circular residence 50 yoduns or 700 miles in circumference, and the moon to have one of 49 yoduns in extent. The eclipses of these bodies are stated to result from the efforts of the Asur Rahu, in the form of a large snake, to swallow them. (21.) We

(21.) In a Pali work called *Sarasangaha*, it is stated එළුවනි ඕනෙමෙහෙයුනාලෙවන්දිමසුරියෙකිංරහුනිලනිති ආමතිලනි.

"What! are the supernatural and mighty sun and moon swallowed by Rahu? Yes, he swallows them. Rahu's body in height is 4,800 yojanas; the breadth between his shoulders, is 12,000 yojanas; his thickness is 600 yojanas; his head 900 yojanas; his forehead 300 yojanas; the space between the eyebrows is 150 yojanas; the nose 300 yojanas; his mouth 300 yojanas deep; his palm and his foot in breadth are each 200 yojanas; and the joints of his fingers 50 yojanas. When he sees the shining of the sun and moon, through hatred, he descends to the path they travel and remains there with his mouth open; the residence of the sun and moon then falls into it, which is 300 yojanas deep, as if it fell into the hell *Awichi*. The dewata resident therein at once bawl out, trembling with fear. He sometimes covers them with his hands, sometimes hides them under his jaw, sometimes licks them with his tongue, and sometimes moves them up and down in his mouth, like an animal chewing its cud, but he is not able to prevent their motion. Were he to keep them in his mouth saying 'I will kill these,' they would cleave the crown of his head and fly off."

Buddha says එතදඤානිත්තවෙලි ආනන්දාචාර්යංරහුසුරිත්ඥෙ *Etadaggaṇ Bhikkawe attabhāwinan yaḍidan Rahu asurindo*. "Priests Rahu stands first in bodily size." The comment gives his size as the above.—(*Anguttara*, 5th Suttan—4th Nipāta.)

Again Buddha says රහුනිත්තවෙලසුරිත්ඥෙ මන්දිමසුරියානංඋපකිලෙසො. *Rahu bhikkawe asurindo chandima suriyānan upakilo*. "Priests! Asur Rahu desires injury to the sun and moon." (*Anguttara*—4th Nipata.)

should almost have doubted that this were a doctrine of the Buddhist religion, were it not recorded in two Sūtras (22) or discourses of Budha, in the Sanyutta Nikāya, which forms a part of the three Pīṭakas. On one occasion Suriya, the God of the Sun is represented as being in great distress in consequence of the efforts of Rahu to swallow him and his residence. He invoked the aid of Budha, who rebuked Rahu and commanded him to desist from his efforts. Rahu became terrified, and trembling fled to the Asuralokaya. The Sūtra immediately preceding this states that the Moon experienced a similar danger and called upon Budha for help who delivered him from the power of Rahu. These discourses, in addition to the one referred to concerning the cause of earthquakes in the Anguttara Nikāya, shew the incorrect nature of Budha's physical philosophy. On the summit of Maha Meru, or 42,000 yoduns above the චාතුම්භකා chātummahārājikā heavens පාච්චිකා tāvatīṣa is placed, and in succession, above each other, the heavens සාමායාමා, තුසිත tusita, නිම්මානරතී nimmanarati, and පරානිමිත වසවතී. paranimmita wasawatti. (23) In this world, and these six heavens, the pleasures of sense are enjoyed, and either virtuous or vicious actions may be performed. The period of the life of man in this world is estimated to be about 100 years, that of the gods of the heaven immediately above the earth (chātummahārājikā) is thus calculated; one day and night, are equal to 50 years of men; 360 of these

(22.) The translation of the two sūtras are found in the "Friend," vol. II, p. 228.

(23.) See Vibhanga section of the Abhidamma Pīṭaka, also Anguttara, 3rd Nipāta.

days make one year, and the duration of life 500 of these years: the whole period being 9,000,000 years of men.

The period of life in each ascending heaven is in a four-fold proportion, thus in tāwatinsa it is 36,000,000, in yāma 144,000,000, in tusita 576 millions, in nimmānarati 2,304 millions, and in paranimmita wasawatti, the duration of life is 9,216 millions of years.

The whole of these details are taken from the Wibhange division of the Abhidharma Pitaka. (24)

Above these heavens there are 16 Brahma worlds. A birth in the Brahma worlds results from the performance of the four Jhāna, or courses of profound meditation. (25.) There are three modes in which the Jhāna may be attended to, the imperfect, the medial, and the perfect.

The imperfect performance of the first Jhāna, "comprehending investigation and research concerning the nature of things, procures a birth in the lowest of the Brahma worlds named බ්‍රහ්මපාරිසත්ථි brahma párisajjá, the duration of life being one-third of a kalpa. (26.) The medial performance of the same Jhāna leads to the බ්‍රහ්මව්‍යුත්තීය brahma purohita Brahma world, in which the duration of life is half

(24.) See Friend, vol. II. p. 65, 66.

(25.) පරිත්තං. Parittan, imperfect; මජ්ඣිමං. Majjhiman medial; and පණිතං. Panitan, perfect.

(26.) පඨමජ්ඣිකානං පරිත්තං. භාවෙතො කතී උප්පජ්ඣති පඨමජ්ඣිකානං පරිත්තං. භාවෙතො. බ්‍රහ්මපාරිසත්ථිනං. දෙවානං සහ වෘතං. උප්පජ්ඣති තෙසං. කිත්තකං ආයුප්පමානං. කප්පස්ස තතී යො භාගොති. patemajjhānan parittan bhāwetwā katthe uppajjanti, patemajjhānan parittan bhāwetwā brahme párisajjánan dewānan saḥavyatan uppajjanty tésan kittakan āyupparamānan kappasse tatiyo bhāgōti. "To what is the initial contemplation of the first Jhāna introductory. The initial contemplation of the first Jhāna introduces to a residence with the gods of Brahmá párisajja. What is the length of their life? One third of a kalpa.

a calpa. The perfect performance of that Jhāna gives an entrance into the Maha Brahma world, the duration of life being an entire calpa. These three Brahma worlds, the six heavens, the earth, the residence of the Nāgas and Aśuras, and the various hells are all destroyed at the termination of each calpa.

The performance of the 2nd Jhāna, comprehending the clear and undisturbed perception of truth, procures an existence in the පරිත්තාභා parittābhā අපමානා, appamāṇā and අභස්සර ābhassara Brahma worlds, the period of life being 2, 4 and 8 calpas. We shall have occasion again to refer to the අභස්සර ābhassara Brahma world. The 3rd Jhāna, in which the devotee is free from the perturbations of pleasure or pain, and being healthy in body and in mind lives in the calm and contented meditation on the doctrines of truth, gives access to three other Brahma worlds more exalted than those previously mentioned, the term of life being 16, 32 and 64 calpas. The 4th Jhāna, in which the passions are so subdued that the devotee is always contented, being uninfluenced by the sensations of pleasure or pain, gives access to the remaining seven Brahma worlds, and the four Arupa worlds. The duration of existence is immense, being from 500 to 16,000 calpas. There is a peculiarity in

In this order, by means of the Jhanas, residence is obtained in the Brahma and Arupa worlds (Wibhaṅgappakaraṇa and Sumaṅgalawilasini මැ.)

From the heaven චාතුමිකාරජක above, the gods obtain apparitional birth චාතුමිකාරජකනොපභාසයුපරිදෙවාමපපාතිකායෙ ච chat-tummahārājiketopattāya uperi déwā opepatikayéwa. So the beings in hell and the Pretayas. තථානෙරයිකාපෙතෙසුපිව tatha nereyika pétésupicha; they spring up at once to full maturity, being twelve years old මපපාතිකායොලඝවස්සුදෙදසිකොනුමා &c., opepatikó solasawassuddésiko hutwa, (Sumaṅgalawilasini &c.)

the first world in this last series, namely, the *asannyasattá* Brahma world. In this the duration of life is 500 calpas; but there is only corporeal existence without consciousness: they have neither sensation, perception, thought nor knowledge; but are as beings in a dreamless, profound sleep. The whole of the inhabitants of the Brahma worlds are entirely free from sensual pleasures or desires: they are not subject to the laws of gravitation, but move at pleasure through the atmosphere without obstruction; and their pleasures and pursuits are all intellectual and pure, resembling perhaps what St. Paul meant when he spoke of "spiritual bodies."

In the four Arupa worlds completing the series, there are no organised bodies, but the inhabitants possess sensation, perception, reasoning, and knowledge or consciousness. I do not clearly understand the nature of the existence or modes of operation in these worlds, and therefore cannot attempt to explain them. The term of life is stated to be 20,000,—40,000—60,000 and 84,000 calpas. This last is the longest possible duration of the existence of any Being.

I have before stated that at the end of a calpa the three lowest of the Brahma worlds, the six heavens, the earth, and all below the earth will be entirely destroyed. The next destruction is to be by fire, and the mode in which this is to be effected is thus stated by Budha in his discourse on the ascent of seven suns, contained in the *Angutara Nikâyá*: "Bikhus, Seneru (or Maha Meru) the King of Mountains, is in length 84,000 yoduns, in breadth 84,000 yoduns, beneath the great sea 84,000 yoduns, and above the sea 84,000 yoduns. A time will come when for many hundreds, thousands, and hundred thousands of years no

rain will descend from the clouds; in consequence of which cultivated plants and herbs, forests, grass and trees will become completely dried and burnt up. At the expiration of a long period after this, a second sun will appear, (27), and by the heat of these two suns the small rivers, ponds and lakes will be dried up and disappear. After another long period a third sun will arise, and by the heat of these three suns the large rivers, as the Ganges, the Jumna, &c., will be completely dried up. By the rising of a fourth sun, the seas into which these large rivers flow will be dried up. A fifth sun will afterwards arise, and by the heat of five suns at one time the great ocean (84,000 yoduns deep), will be gradually dried up until only a few puddles remain. A sixth sun will arise, and by the conjoined heat of these six suns, the great earth and Maha Meru will smoke continually like the kiln of a potter. At length a seventh sun will arise; and by the heat of these seven suns, this great earth and Maha Meru, the King of Mountains, will burn; blaze up and become one mass of fire, and the flames will by the wind ascend as high as the Brahma worlds; and by the accumulated heat of the burning and blazing mountain, its rocky peaks, from 100 to 500 yoduns in extent, will be destroyed; and finally this great earth and Maha Meru will be so completely consumed that even ashes shall not appear nor exist. Even as when butter or oil is consumed in a vessel no residuum appears or exists, thus this great

(27.) When there are two suns, one would be rising and the other setting. When there are three, one rising, one setting, and one on the zenith, &c., දුතියසූර්යකාලෙඵකොදුදෙතිඵකොදෙති. තුතියකාලෙඵකොදෙතිඵකොදෙති. Dutie sūryakāle eko udēti eko atthamēti, tatiyekāle eko udēti eko atthamēti eko majjēhōti. (Maṇorathapūraṇe ෧෧)

earth and Maha Meru will be so completely destroyed that no ashes of it will either appear or exist."

The learned Budhists extend this destruction further than is stated in this quotation from a Sermon of Budha's. A learned Priest, residing near Bentotte, in a controversial tract states: "The waters of the sea being dried up, and seven suns shining simultaneously, the earth, the mountains, Maha Meru, the Sakwala gala, and all other things being destroyed by fire, the three Brahma worlds, namely පාරිසදය පාරිසදයා, බ්‍රහ්ම පුරොහිතය brahmapurohitya, මහාබ්‍රහ්මය mahabrahmaya, together with the six heavens will be burnt up: and thus one hundred thousand millions of Sakwala කෙලලයක් කෙලලයක් kelalakshayak sakwala, will at once be burnt up and destroyed." (28)

The worlds however thus destroyed will again come into being, but not by the power of කමම karmma or the power of the moral merit of its preceding inhabitants, as some among the Natives have affirmed, who should have been better instructed in Buddhism; nor by the power of a Creator. In the Milinda Prashna, a book of very high authority among the Budhists, the Priest Nāgasena, speaking of the production of things, states: "All sentient beings are කමම kammajā (that is, produced by the accumulation of the merit or demerit of previous actions.) Fire and all kinds of vegetables are හෙතුය hetujā (produced by material causes as seeds, &c.) The earth, the mountains, the

(28.) The priest was considered to have been learned and was a great controversialist. One subject of controversy in which he was engaged with one Walegedere, a priest also of Bentotte, was on the season of Was. His sect would not acknowledge the popular time, which the other priests, both of the Amerapura and Siam sects, would observe. He died some time ago.

ceed to examine the more prominent parts of its metaphysics. The existence of a Creator of all things, and the dispenser to man of joy or sorrow, Budha expressly denies; affirming that the pains or pleasures experienced by intelligent beings are not in any way the result of the power of a Creator. He himself claims to be the supreme: he said to Upako, an ascetic, who enquired who was his teacher and whose doctrine he embraced, "I have no teacher; there is no one who resembles me. In the worlds of the Gods I have no equal. (30) I am the most noble in the world, being the irrefutable teacher, the sole, all perfect Budha." In the *Parājika* section of the *Winiya Pitaka*, Brahmin Weranjo, who accused him of not honoring aged Brahmins, of not rising in their presence, and of not inviting them to be seated, he replied, "Brahmin, I do not see any one in the heavenly worlds, nor in that of Maraya, nor among the inhabitants of the Brahma worlds, nor among Gods or men, whom it would be proper for me to honor, or in whose presence I ought to rise up, or whom I ought to request to be seated." Should the Tatagato (i. e. Budha) thus act towards any one, that person's head would fall off." And in the *Jātaka Atuwawa* it is stated, that from the lowest hell to the highest Brahma world there is no equal nor superior to Budha in wisdom, virtue, and knowledge. These assumptions are altogether irreconcilable with the doctrine of a universal Creator, who must necessarily be superior to all the beings formed and supported by him. Budha was

(30.) නමෙතොරියො ඉතිසදිසොමෙතවිජ්ඣිකදවකස්මිංලොකස්මිංකතවිමෙවපුනකලො ne mō āchariyo atthi sadiso mé newijjati sadéwakasmin lókasmin natthi mé patipuggaló — "I have no teacher, there is no one who resembles me; in the worlds of Gods and so on I have no equal."

aware of the doctrine of a Creator being held by the Brahmins, and he endeavours to account for its existence. In the Brahma Jāla Sutra, which is the first in the Dirga Nikaya, he discourses respecting the 62 different sects in the philosophical Schools,(31), for they can scarcely be called religions, among whom four held the doctrine both of the pre-existence of the soul, and of its eternal duration through countless transmigrations. (32) (The Buddhist doctrine of සංසාර *sansāra* is, antecedents and consequents.) Others believed that some souls have always existed while others have had a commencement of existence. Among these one sect is described as believing in the existence of a Creator, and Budha denies the correctness of this opinion. In explaining how the opinion originated he says: "There is a

(31.) බ්‍රහ්මජාල *brahmajāla*. Brahminical net. These 62 different philosophical sects are arranged in two general divisions, with their ten subdivisions පුබ්බන්තකප්පිකා *Pubbantha kappikā*, philosophers on the past, and අපරන්තකප්පිකා *aperantekappikā* philosophers on the future.

(32.) These are සස්සතවාදී *sassathawādā*, those who hold the eternity of matter and spirit, සස්සත.අනන්තාත්මලෝකමයඤ්ඤාපෙනති. *Sassathan atthānancha lōkancha panaya penthi*, they hold the soul and the world to be eternal. They are of four classes, viz. I.—Those who have a recollection of former states of existence from one up to many hundred thousand previous births. II.—Those whose recollection extends from 1 up to 10 සංවත්ථිවත්ථි *sanwattawiwatta*, i. e., kalpas. III.—Those who remember from 10 up to 40 සංවත්ථිවත්ථි *sanwattawiwatta* kalpas. The philosophers of these three classes remember the states in which they formerly existed. පුබ්බනිව්සංඅභුක්ඝරති; *Pubbeniwāsan anussarathi* their names, caste, complexion, joys, and sorrows, and the duration of their lives, at the termination of which they were born in another place and thus continued until they attained to their present state of being. The conclusion they draw is "Eternal are the soul and the world, unproductive of new existence, immutable, firm. Living beings flee away, they travel to and fro, they die, they are born, but they (the soul and world)

time Bikhus, when after a very long period this world is destroyed. On the destruction of the world very many beings obtain existence in the Abassara Brahma Loka, (which is the sixth in the series and in which the term of life never exceeds 8 calpas) They are there spiritual beings (having purified bodies uncontaminated with evil passions or with any corporeal defilement) : they have intellectual pleasures : are self resplendent, traverse the atmosphere without impediment, and remain for a long time established in happiness. After a very long period this mundane system is reproduced, and the world named Brahma Wimàne, (the third of the Brahma Lokas) comes into existence, but uninhabited."

"At that time a Being, in consequence either of the period of residence in Abassara being expired, or in consequence of some deficiency in merit preventing him from living there the full period, ceased to exist in Abassara, and was reproduced in the uninhabited Brahma Wimàne. He was there a spiritual being : his pleasures were intellectual : he was self resplendent, traversed the atmosphere, and for a long time enjoyed uninterrupted felicity. After living there a very long period in solitude a desire of having an associate is felt by him, and he says, Would that another being were dwelling in this place. At that precise juncture another being ceasing to exist in Abassara, comes into existence in the Brahma Wimàne in the vicinity of

remain for ever identically the same." සස්සතොද්භාව ලොකොව
 චංකොකුචොචාමසිකථාසිද්ධිතොතෙවසත්තා සංඛාවන්තිසංසරන්තිවචන්
 තිද්වර්ජන්තිදතපිචොවසස්සතිසමන්ති Sassatú attàcha lokócha
 wanjho kútatto Esikattayi tithó técha sattá sandhāwanti sansa-
 ranti chawanti uppajjanti atthitwe sassati samanti. The fourth
 class are reasoners who by induction arrive at the same conclusion.

the first one. They are both of them spiritual beings, have intellectual pleasures, are self—resplendent, traverse the atmosphere, and are for a long time in the enjoyment of happiness. Then the following thoughts arose in him who was the first existent in that Brahma Loka : I am Brahma, the Great Brahma, the Supreme, the Invincible, the Omniscient, the Governor of all things, the Lord of all. I am the Maker, the Creator of all things. I am the Chief, the Disposer and controller of all; the Universal Father. This being was made by me. How does this appear? Formerly I thought, Would that another being were in this place, and upon my volition this being came here. Those Beings also, who afterwards obtained an existence there, thought, this illustrious Brahma is the Great Brahma, the Supreme, the Invincible, the Omniscient, the Ruler, the Lord, the Creator of all. He is the Chief, the Disposer of all things, the Controller of all, the Universal Father. We were created by him, for we see that he was first here, and that we have since then obtained existence. Furthermore, he who first obtained existence there, lives during a very long period, exceeds in beauty, and is of immense power; but those who followed him are short lived, of inferior beauty, and of little power. It then happens, that one of those Beings, ceasing to exist there, is born in this world, and afterwards retires from society and becomes a recluse. He subjects his passions, is persevering in the practice of virtue, and by profound meditation he recollects his immediately previous state of existence, but none prior to that: he therefore says, that illustrious Brahma is the Great Brahma: the Supreme, the Invincible, the Omniscient, the Ruler, the Lord, the Maker, the Creator of all.

He is the Chief, the Disposer of all things, the Controller of all, the Universal Father. That Brahma by whom we were created is ever during, immutable, the eternal, and unchangeable, continuing for ever the same. But we, who have been created by this illustrious Brahma, are mutable, short lived and mortal.”(33)

By this extract it appears that Budha had a clear perception of the doctrine of a supreme, self existing Creator, yet he pronounces that doctrine to be false, for he says in another part of the same discourse. “The teaching of those Samanas and Brahmins, who hold that some Beings are eternal and others not eternal, is founded on their ignorance and their want of perception of truth, and is the result of the impressions made upon the senses.”(34.)

There are many who are called Budhists who acknowledge the existence of a Creator: but they do this from ignorance of the teaching of Budha. The Buddhist system

(33.) The second class of philosophers on the past is එකඛස්ස ඝනිකාඑකඛස්සනිකා Ekacha sassatika ekatcha asassatika. These hold that some beings are unchangeable and eternal, and others derived and mutable. Under this head is the passage translated in the lecture.

(34.) බ්‍රහ්මාමහාබ්‍රහ්මාභූතීභූතනිභූතොපද්ධතාදිදසොවසවත්ති ඉස්සරකතතානිමිමානාසෙසොසජ්ජාච්ඡිදිතා these epithets are defined in the comment. The word නිමිමානා is explained thus පටිච්චිමවනතසිතොරුච්ඡත්තවිමුක්ඛස්මිමස්මිමස්මිමස්මිමස්මිමානාති. Patewi himewanta sinéru chakkawála mahá sumudde chandime suriyácha mayá nimmitáti. “The earth, the Himala, the Meru, the Sakwala, the great oceans, the sun and moon were created by me.” This was, Buddha says, an erroneous view of that school. Budha says, again, that there are four subjects improper to think about, අච්ඡෙතයාසධම්මා, achenteiya dhammá, one of which was about the world (as the Comment says, who created the sun, moon, &c.,) if any one would think about them he would turn insane (Anguttara, page 97.)

does not acknowledge the possibility of such a Being existing. (35.)

Having noticed the tenets of Buddhism respecting a Creator, we will consider what it teaches respecting the nature of man. The whole of the constituent parts of a sentient Being is arranged in five divisions called කන්ධ khandà or collections: they are the රූපකන්ධ rùphakkhando, the organized body; වේදනාකන්ධ wédanakkhandho, the sensations of pleasure pain or indifference; සංයෝගකන්ධ sannyàkkhandho, or the perceptions: සංකරකන්ධ sankhàrakkhandho, or the thoughts contemplations and reasonings; and the විඤ්ඤානකන්ධ winnyànakhando or the understanding, the consciousness. Except the body there is no entity among these කන්ධ. (36.) There is merely

(35.) The Budhists in general do now openly deny the existence of a Creator.

(36.) The Khandas are divided into—I. ආයතනානි A'yatanáni, sentient organs and their relative objects; there are twelve of them classed in 6 pairs:—1, චක්ඛු chakkhu and රූප rùpa, the eye and figure: 2, the ear and sound, සොත sôta and සද්ද sadda: 3, the nose and odour, ඝාණ gâhana and ගන්ධ gandha: 4, the tongue and flavour, ජීව්හ jêwhâ and රස rasa: 5, the body and touch, කාය kâya and ඵස්ස phassa; and 6, the mind and objects of thought මන mana and ධම්ම dhammâ.

II. ධාතුයො Dhâtuyo, which are arranged in 6 triplets, as the eye and the figure, and the consciousness of the eye or vision, being the first triplet

III. ඉන්ද්‍රියානි Indriyáni, the organs and their capabilities; there are 22 of them

IV. ආහාර A'hârâ, the food of action, this is fourfold.

V. ඵස්ස Phassâ, contact.

VI. වේදනා Wedanâ, sensation; there are seven of them.

VII. සංයෝග Sannâ, perception.

VIII. චේතනා Chetanâ, thought.

IX. චිත්තානි Chittáni, thoughts. These are included in the five Khandas. The Wedanâ, Sannâ, and Sankhara khandas are සම්මිඤ්ඤ elicited by contact with external objects (Wibhanga of the Abhidhamma).

an organized body, and inherent in this body a capability of sensation, perception, contemplation and knowledge, elicited by contact with other objects: there is no feeling, thinking or knowing soul in a man. (37.) The body itself is mutable, and the other ඛන්ධ khandhà are in a perpetual flux. According to this system, man is never the same for two consecutive minutes: the අරූපධම්ම arúpadhamma as the whole of the ඛන්ධ khandhà except the body are called, are constantly changing: they are produced, they cease to be, and never remain the same: they are compared to the periphery of a wheel in motion, always altering its position: and to the light of a burning lamp, which though continuing to shine has its rays continually changing. The lamp continues to burn during the whole night, constantly emitting fresh rays: so the man continues so long as his body lives, but the mental processes are constantly changing. This doctrine of Budha is certainly not held by the majority of the Buddhist laity, and was not, and perhaps up to the present day is not, received by several of the priests, but it is most clearly taught in the sacred books. To clear up this question it is necessary to determine the meaning to be attached to the Pali word අත්තා attà, translated into Singhalese by the word අත්මය

(37.) Of රූප Rúpa khanda, it is said by Buddha, රූපං භික්ඛ චෙදනිධං යදනිධං තංදුක්ඛං යදුක්ඛං තදනනා යදනනානං නෙනං මෙතෙසො නමස්මි නමෙසො අත්තා, Rúpan bhikkhawé anichchan yadanichchan tan dukkhan yan dukkhan tadanattá yadanattá tan nétan mama nésó hamasmi namésó attáti. Priests body is impermanent, that which is impermanent is sorrow, that which is sorrow is not the soul, that which is not the soul is not mine, that is not myself, and is not my soul. So of the other four Khandas (Saṅgūyut nikāya, Salāyatanewagga).

âtmañya and which we render "soul." In the Brahma Jala Sutra, Budha states, that some taught that the soul අත්ත (attà) is eternal in duration; they said "living Beings transmigrate: they die, they are born, but their existence continues as being eternal." In another part of the same sermon when speaking of the doctrines of the උච්ඡේදවාදී, uchchédāwādā, or those who believe that the soul will be finally annihilated, he relates a conversation between some philosophers: "Another will reply and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul will not then be annihilated: there is, Friend, another state unknown and unexperienced by you, but known and perceived by me; in that state the form is godlike, the pleasures are mental, and all the powers and faculties are in perfection. Upon the dissolution of that body by death the being is cut off, destroyed and no longer exists." These extracts are sufficient to prove that by the word අත්ත attà or soul, is meant an immaterial substance which continues to exist after the death of the body. The Comment states, that there are four leading opinions respecting the nature of the soul, the last of which is, that it remains in the body as a jewel deposited in a casket: and that upon death it flies away as a bird from its cage. There can therefore be no doubt but that Budha attached to the word අත්ත attà the meaning we attach to the word "soul."

We have already noticed that the whole constituent parts of a man are divided into five ධේතු but there is also another arrangement called අයතන āyatana or residences: they are the six personal āyatana; viz. the eye, the ear, the nose, the tongue, the body, the understanding;

and the corresponding external áyatana, figure, sound, odours, taste, touch, and material or immaterial objects. Budha declares that none of the khandhá or áyatana constitutes a soul. (38) There is also a more compendious arrangement into නාමරූප námarúpa, the රූප rúpa signifying the body, (39) and the නාම náma, the intellectual faculties: this is frequently used in the writings of Budha. Concerning the බන්ධ khandhá he says, රූපං භික්ඛවෙ අනත්තං වෙදනං අනත්තං සංකෘතං අනත්තං සංවිතං අනත්තං විකෘතං අනත්තං rúpan bhikkhawe anattá, wédaná anattá sannýá anattá, sankhárá anattá winnyánan anatta

(38.) බන්ධං භික්ඛවෙ අනිඛං යදනිඛං තංදුක්ඛං යංදුක්ඛං තදන තනා යදනතනානං නෙතං මමනෙ සොහමස්මි නමෙසො අතනා, Chak-khun bhikkhawe anichchan yadanichchan tan dukkhan yan dukkhan tadanattá yadanattá tan nétan mama nésó hamasmi namésó attáti, Priests, the eye is impermanent, that which is impermanent is sorrow, &c.

(39.) Buddha, in the Wibhanga section of the Abhidhamma defines what නාමරූප Námarúpa is තනිකර්මං විකෘතං භේදයා නාමරූපං අත්තිනාමං අත්තිරූපං, Tatthakathaman Winnánappachchayá námarúpan attbináman atthirúpan. What, are the Náma Rúpa resulting from consciousness? there is Náma, there is Rúpa, තනි කර්මං නාමං වෙදනක්ඛන්ධො සංකෘතක්ඛන්ධො සංවිතක්ඛන්ධො ඉදංච්චිතිනාමං, Tattha kathaman náman wedanakkhandho sannákkhandho sankhárákkhandho idan wuchchati náman. Of these what is náma? The assemblage of sensations, perceptions and discrimination. These form Náma, තනි කර්මං රූපං චතතා රො මහා භූතානං උපාදාය රූපං ඉදං ච්චිති රූපං, tattha kathaman rúpan chattiáro mahá bhúthánan upádyaya rúpan idan wuchchati rúpan. What is Rúpa? The four elements and a form produced from the four elements. This is called Rúpa. Here we do not see that the විකෘතක්ඛන්ධං is included in නාම Náma, but it must be borne in mind that it depends for its existence upon Náma and Rúpa නාමරූප. සමුදයා විකෘතං සමුදයා නාමරූප නිරෝධො විකෘත නිරෝධො, náma rúpan samudayá winnyánan samudayá námarúpa nirodhá winnyána nirodho. With the origin of Náma rúpa is the origin of Winnyána, with the cessation of Náma rúpa is the cessation of Winnyána.

"Bikhus, the body does not constitute a soul, the sensations do not constitute a soul, the perceptions do not constitute a soul, the reasonings do not constitute a soul, the consciousness or understanding does not constitute a soul." Thus he affirms of each of the khandá that it is not a soul. Again he says රූපං භි ඛංචෙ අනත්තා යොපි හෙතුං යොපි පච්ඡායා රූපස්ස උප්පාදාය සොපි අනත්තා අනත්තා සම්භූතං රූපං තුතො අත්තා සංස්සති rūpan bhikkhawey, anattá yopi hetu yopi pachchayo rūpassa uppádáyá sopi anattá anattá sambhutan rūpan kuto attá bhawissati. "Bikhus, body is not a soul : if there be any kind of cause for the production of body, that cause also is without a soul : how can body become a soul since it is produced by soul-less causes?" He repeats the same verbatim concerning the sensations, the perceptions and the reasonings : and although some unlearned Budhists have supposed that the විනිශ්චයං winnyánan is a transmigrating soul, Budha says. (40) "The understanding or consciousness (විනිශ්චයං winnyánan) is not a soul : if there be any cause by which the විනිශ්චයං winnyanan is produced, that cause also is without a soul : how can විනිශ්චයං winnyánan be a soul, seeing it is produced by soul-less causes.?"

To remove all doubt respecting his doctrine being that a soul does not exist, we refer to his conversation with සුසිමො පරිබ්බජිකා Susimo Paribbājiko. Budha says, "Susimo, the body, the sensations, the perceptions, the reasonings, the understanding or consciousness (enumerating each distinctly) whether past, future or present, whether internal or external, whether gross or minute, base or excellent, remote or near, are not mine; none of them constitute "I." None of

(40.) See Sa'ayatana section of Sanyut Nikáya.

these are to me a soul. This is known by true wisdom." This teaching, which is again and again reiterated, is clear : there is no soul : nothing of which an individual may say, "This is I." Body exists ; the other කන්ධ khandhà are only functions of the living body, produced by the contact of external objects with the bodily organs. The same doctrine is enforced, in similar language respecting the eye, the ear and other bodily organs, together with the මනො mano, or විනිශ්චය winnyànan or understanding, the seat of which is the heart, as the eye is the seat of vision ; this is repeated respecting the various organs, both individually and collectively. (41)

But how does this affect the doctrine of transmigration, or more properly the continued processes of perpetuated existence ? In the book called *Milinda Prashna*, or the Questions of King Milinda, the subject is discussed by the king and the learned priest Nágaséna. This work is of high authority among the Buddhists, although not one of the Sacred Books. The term නාමරූප nāmarūpan is frequently used in this discussion, comprising all that we mean by body and mind. I shall omit the Pali, merely giving a translation of the conversations.

The King enquired, Lord Nágaséna, what is conceived (in a new birth) ? The Priest replied, the body and mind

(41.) සුභිම යංකිචිරූපං අනිතානාගෙන පඤ්චපන්තං අප්ඤ්ඤානංවා ඛනිබාවා මලාරිකංවා සුද්ධමංවා නිහංවා පණ්ණිනංවා යං දුරෙවා ඝන්ති කෙවා සබ්බං නෙතං මම නෙසාසානමස්මි නෙ මෙසො අනතාති ඵව්වෙ තං යථාභූතං සම්මප්පකුසුද්ධං දජ්ඣිබ්බං, *susīma yankinchirūpan atítā nágata pachchuppannan ajjhattanwá bahiddhāwá olárikanwá su-khumanwá hīnanwá panítanwá yan dúrēwá santikēwá sabbannetan mama nesohamasmi neso me attāti ewametan yatha bhútan sam-mappannūya dathabbhá.* So of all the other Khandhas (*Sanyut Nikáya* also *Budha's* conversation with *Anuruddha*).

(නාමරූපං nāmarūpan) Great King, are conceived. But, Lord Nāgaséna, are this same body and mind (නාමරූපං namarupan) conceived? No, Great King, this same body and mind are not conceived: but by this body and mind good or evil actions are performed, and in consequence of these actions another body and soul are conceived (නෙක කම්මෙන අනෙකා නාමරූපං පටිසංඤ්ඤාති téna kamména annyan nāmarūpan patisandahati.)

To remove all doubt the King enquires, saying "Lord Nāgasena, you have spoken of නාමරූපං nāmarūpan. Of these what is Nāma and what is Rūpan? Great King, is any thing material (ඔල රීකං olarikan) that is Rūpa. Is any thing immaterial (සුක්කමං sukumá) the thoughts, they are Nāma." Thus nāmarūpan is represented as constituting the whole man, body and soul, and the doctrine clearly laid down is one of antecedents and consequents. (42) A man performs good or bad actions: this is the antecedent. Because of these actions another Being, another body and mind are produced: this is the consequent. They are in no sense the same: the latter is a result of the former, but there is no transmigrating soul. The King does not appear satisfied, and prosecutes his enquiries: saying, "Lord Nāgaséna, does conception take place without any being transmigrating? Yes, Great King, conception takes place without any Being transmigrating. How does this take place? explain it by a metaphor. Great King, a man lights one lamp from another lamp: does the one lamp transmigrate to the other lamp? No, my Lord. In the same way, Great King, conception takes place without transmigration."

(42.) Milinda is referred to in Manorathepureni comment on Anguttara Nikāya, page 51.

The King further enquires, "Lord Nāgaséna is there any Being who transmigrates from this body to another body? No, Great King. But, "Lord Nāgaséna, if there be no Being who transmigrates from this body to another body, is there not a deliverance from the consequences of evil actions. True, Great King, if there be no conception there is deliverance. By this body and mind good or evil actions are performed, and in consequence of those actions another body and mind are produced, and therefore there is not deliverance from the consequences of sin."

Budha explicitly declares that sin and punishment are necessarily united. But it appears that it is sin that is punished, and not the sinner. To avoid the difficulty connected with this doctrine, the Buddhists say, that although the child born is not the same with the man who previously existed, he cannot be said to be entirely a new Being, because his present existence is the result of actions performed by a person who formerly existed, but who is now non-existent; and they illustrate it by the metaphor of a mango-tree. A mango from the tree having been eaten the stone is planted, and a fresh mango-tree is produced, which is not properly a new tree but a continuance of the old one, being produced from it. (43) But according to this, the son must be the same with his father, being produced by his instrumentality. The mango-tree metaphor is this: the mango tree represents an existing man: the mango fruit the good or evil conduct of that man: as from a stone of that tree another tree grows which is not altogether different from the first tree being a result of that first tree,

(43.) This metaphor of the Mango tree is also used by Nāgaséna (*Milinda Prashna*.)

so from the good or bad actions of a man another man is produced, who is not properly another but a continuation of the first. The metaphor will not bear strict investigation; but the doctrine of Budha undoubtedly is, that the performer of an action is not the recipient of the result of that action. In the Sanyut Nikaya it is stated that a Brahmin came to Budha and asked, "How is it Goutama, Does he who has performed actions (in a previous birth) experience (in this world) the results? Brahmin, the doctrine that he who has acted receives the result is one extreme (the සස්සතවාද සassata wádá or doctrine of the perpetual existence of a transmigrating soul.) How then, Goutama, does one person perform the action, and another person endure the results? Brahmin, the doctrine that one person performs the action and that another person endures the result is the other extreme (the උච්ඡේදවාද uchchédawádá who teach the annihilation of an existing soul.) The Tatagato avoiding both these extremes preaches a middle doctrine : namely, that in consequence of ignorance, merit or demerit is accumulated, &c., declaring the doctrine of the පටිඝසමුප්පාදෙ patichcha samuppádo which we shall examine hereafter. We quote part of another discourse, where the subject is more fully declared: The Paribajako recluse, named Timbaruko, come to Budha and said, Goutama, does a person receive happiness or sorrow as the result of his own conduct (in a previous state?) Budha replied, Not so, Timbaruko. What Goutama! does he receive happiness or sorrow as the result of another person's conduct? Not so, Timbaruko. What Goutama! does he receive happiness or sorrow as the result of the joint action of himself and of some other person? Bagawa replied, Not

so, Timbaruko. What then, Goutama, does a man receive happiness or joy, irrespective of his own conduct or of the conduct of others? Not so, Timbaruko." (44) He afterwards declares that he has abandoned the doctrine of a transmigrating soul, as held by the සස්සතවාද, sassatawádá and also the excision of an existing soul, as held by the උච්ඡේදවාද, uch'chédawadá and has chosen a middle doctrine, and then recites the පටිච්ඡන්තපද, patichcha samuppado, which appears to be the key of his philosophical position, explaining the processes by which existence is perpetuated. (45) We must in endeavouring to explain this, quote the Pali and afterwards state the meaning, අප්පච්ඡ පඤ්ඤා සංඛාර සංඛාරප්පඤ්ඤා විඤ්ඤානං විඤ්ඤානප්පඤ්ඤා නාමරූපං නාම

(44) The conversation with Timberuka is found in Sanyutta Nikáya, page 10, the Páli is නිඤ්ඤාන පරිබ්බාජකො භගවන්තං එතද්දොව කින්නුතො හො ගොතම සසං කතං සුඛ දුක්ඛන්ති මාහෙවි. නිඤ්ඤානාති භගවා අදොව කම්මපන හො ගොතම පරකතං සුඛ දුක්ඛන්ති මාහෙවි. නිඤ්ඤානාති භගවා අදොව කින්නුතො හො ගොතම සසං කතම පරකතම සුඛ දුක්ඛන්ති මාහෙවි. නිඤ්ඤානාති භගවා අදොව කිංපන හො ගොතම අසසං කාරං අපරං කාරං අබ්බි සමුප්පන්නං සුඛ දුක්ඛන්ති මාහෙවි. නිඤ්ඤානාති භගවා අදොව, timbaruka paribbá-jako bhagawantan etadawócha kinukkhó bhó gótama sayan katan sukha dukkhanti máhewān timbarukáti bhagawá awócha kimpana bhó gótama parakatañ sukha dukkhanti máhewān timbarukáti bhagawá awócha; kinukkhó bhó gótama sayan katan sukha dukkhanti parakatan sukha dukkhanti máhewān timbarukáti bhagawá awócha; kimpana bho gotama asayan káran aparān káran adichcha samuppannan sukha dukkhanti máhewān timbarukáti bhagawá awocha. Gotama! does a person receive happiness or misery as the result of his own conduct? Bhagawa replied not so Tembaruka. What Gotama is joy and sorrow the result of another's conduct, Bhagawa replied not so Tembaruka. What Gotama is joy and sorrow, the result of the joint acts of himself and others? Bhagawa, not so, Tembaruka. What Gotama, does one receive happiness or sorrow without any cause of his own acts, nor the acts of another? Bhagawa replied not so Tembaruka.

(45.) See note 30.

රුපංථපඤ්ඤාසංලොභනානංසංලොභනානපඤ්ඤා ඵස්සෙකං ඵස්සපඤ්ඤා
 ඤා ඛෙදිනා ඛෙදිනා පඤ්ඤා භාගා තත්ථා පඤ්ඤා උපාද්දානං
 උපාද්දන පඤ්ඤා භාගො භවිතඤ්ඤා ඡන්ති ඡන්ති පඤ්ඤා ඡරගර
 ඤාං ඤානා පරි දව දුක්ඛ දොමනස්සුපායොසා සම්භවිතංති
 awijja pachchayá sankhstrá sankhárappachchayá winnyánan
 winnyánáppachchayánámarúpan, namarúpa pachchayá salá-
 yatanán, saláyatana pachchayá phasso, phassa pachchayá
 wédaná, wédaná pachchayá tanhá, tanhá pachchayá upádá-
 nan upádána pachchayá bhawo, bhawa pachchapá játi, játi
 pachchayá jará maranan soka paridéwa dukka donanassup-
 áyásá sambhawanti.

In consequence of ignorance, merit or demerit is produced. In consequence of merit or demerit the consciousness, in consequence of consciousness the body and the mental faculties, the six organs of sense ; in consequence of the six organs of sense, touch or contact (or the sensation of touch) ; in consequence of contact the sensations, in consequence of the sensations desire, in consequence of desire an attachment to existence, in consequence of attachment or cleaving to existence, a place of birth ; in consequence of a place of birth, birth itself ; in consequence of birth decay, death, grief, weeping, pain, discontent and dissatisfaction are produced. It is then added, that a complete cessation of ignorance, necessarily results in a cessation of all the consequents, so that being itself becomes extinct. It will be observed, that the intervention of a previously existing soul, or of a creator, or even of parents, is not regarded as necessary to the completion of this chain of existence ; the two first as being non-existent ; the other (parents) as that which may be for the production of the body, but which is not absolutely necessary, as in many instances the

විප්පාතිකා *ópapátiká* formation, (which Turnour in his translation of *Maha Wanso* calls "the apparitional" appearance) supersedes the necessity of parents, as in these instances merit or demerit leads to the instantaneous and full development of a perfect man or woman, as well as of the gods and the sufferers in the hells.

This account appears to be very unphilosophical and confused. In the *Wibhanga* division of the *Abhidharma*, the terms used are clearly defined: thus අවිජ්ජ *awijjā* or ignorance is defined to be the ignorance of the four principal doctrines of Budha: (46) they are 1. That sorrow is connected with existence in all its forms. 2.—That its continuance results from a continued desire of existence. 3. That a deliverance from existence and its sorrows can only result from the complete extinction of this desire: and 4thly, That this extinction can only result from a course of pure morals, eight divisions of which are specified.

From this ignorance සංඛාරං *sankháran* results, which is defined to be කුසලා *kusalā* and අකුසලා *akusalā* or merit and demerit, accumulated in the various worlds of gods and men, or of the *Brahma* gods, or of the inhabitants of the *Arupa*

(46.) තත්ථ කතමා අවිජ්ජ දුක්ඛෙ අඤ්ඤාණං දුක්ඛ සමුදයෙ අඤ්ඤාණං දුක්ඛ නිරෝධෙ අඤ්ඤාණං දුක්ඛ නිරෝධ භාමිනියා පටිපදය අඤ්ඤාණං අයං චූළිච්චි අවිජ්ජ, *tattha kathamā awijjā dukkhé annānan dukkha samudayé annānan dukkha nirodhé annānan dukkha nirodha gāminiyā patipadāya annānan ayan wuchchati awijjā.*

(47.) තත්ථ කතමා අවිජ්ජ පච්චයා සංඛාර පුඤ්ඤාති සංඛාරෙ අපුඤ්ඤාති සංඛාරෙ ආනන්දාසංඛාරෙ කායසංඛාරෙ චේතසංඛාරෙ, *tattha kathamā awijjā pachchayā sankhārā punnābhi sankhāro apunnābhisankhāro ananjabhisankhāro kāyasankhāro wachisankhāro chittasankhāro.* Of these what is the සංඛාර *sankhara* resulting from ignorance? accumulation of merit and demerit, merit accumulated in the *Arúpa* worlds; that of bodily actions, of words and of thoughts.

worlds. (47) In the case of any individual coming into existence, this සංඛාර sankhará is the merit or demerit of the acts of his immediate predecessor in that chain of being. From this සංඛාර, sankhará විඤ්ඤාණං winnyánan is produced, which is defined to be the consciousness of the eye, the ear, the nose, the tongue, the body and the understanding, which form the six Ayatana and are not in existence until after the body is formed: විඤ්ඤාණං winnyánan therefore can only be understood as signifying a power hereafter to be developed, when the organs have come into existence and come in contact with external objects. (48) How consciousness can exist in the abstract, without the existence of any conscious being, is difficult if not impossible to understand. This undeveloped consciousness is regarded as the antecedent of body and mind, and this body and mind as the antecedent of the organs of the body and mind. (49) The විඤ්ඤාණං winnyánan or consciousness, which is the third in this chain of existence, is declared to be the විඤ්ඤාණං winnyánan or consciousness of the organs of body and mind which are the fifth in the series. All this unphilosophical confusion of thought and expression is used

(48.) තස්ස කතමං සංඛාරජපඛයා විඤ්ඤාණං චක්ඛුවිඤ්ඤාණං සොභා විඤ්ඤාණං ඝාණවිඤ්ඤාණං ජිව්හාවිඤ්ඤාණං කායවිඤ්ඤාණං මහොවිඤ්ඤාණං ඉදං චූචිචරි සංඛාරජපඛයා විඤ්ඤාණං, tattha kataman sankharappachchayá winnánan chakkhuwinnánan sotawinnánan ghlánawinnánan jiwáwinnánan káyawinnánan manowinnánan idan vuchchati sankharappachchayá winnánan. What is the Winnána the consciousness, the consequence of Sankhura, the consciousness of the eye, the consciousness of the ear, the consciousness of the nose, the consciousness of the tongue, the consciousness of the body, the consciousness of the mind, this is the consciousness, the result of Sankhára.

(49.) See ධම්ම චක්කජ්ජ චතතන සූතන, Dhamma chakkappa wattana suttan.

to avoid the necessity of acknowledging the existence of a creator. We may observe that the පටිඛ or පටිඛා does not signify that *by* which a thing is made or produced, but that which is the antecedent of the thing produced, and without which the thing would not be. Thus the beautiful organization of the body, with all its indications of a designing and powerful architect, is stated to be the consequent of its own consciousness: and the eye with its complicated mechanism is represented as being the consequent of the චක්ඛු විඤ්ඤාණං chakkhúwinnyānan or the eye consciousness: and the same holds good with respect to the other bodily organs. Besides, in this passage the සංඛාරා sankará are not existing things, but merely the qualities of actions previously performed, and Budha teaches, that the qualities of actions performed by a Being (whether man or animal) now non-existent, is the efficient cause of the production of the body and mind of a new Man, without the intervention of any active agent. This I believe is a correct statement of the doctrine of the පටිඛසමුප්පාදා páticcha-sammuppádá so far as the production of the body and mind of man is concerned.

The doctrine of Nirwana is intimately connected with the preceding. The word නිර්වාන nirwana (from නි ni, a negative, and වාන wána desire) signifies a complete freedom from desire, and this necessarily leads to a complete cessation of existence. Thus at the close of Budha's first discourse at Benares, having stated that he has experienced this cessation of තණ්හා tanhá or desire, he observes, අයමන්තිමාජති නත්ථිද්දති පුනට්ඨවො ayamantima játi natthi dāni punabbawo. "This is my last birth; henceforth I shall have no other state of existence" and at the close

of his discourse called Brama Jála (50) he says, Bikhus, that which binds the Tatagato (i. e. Budha) to existence is cut off, but his body still remains, and while his body remains gods and men perceive him; but at the end of life, when the body is dissolved neither gods nor men will perceive him; that is, he will no longer exist. (51)

(50.) භික්ඛවො තවානෙස්ස කායො උච්චිතො භවනොතිකො තිථති අස්සකායො යාම ධස්සති තාවලොචි බ්හික්ඛානං දක්ඛන්ති bhik khawe tathágatassa káyo uchchinna bhikkhūnaññam titthati assakáy yáwa thassati táwa dewa manussánan dakkhinti (see the English in the Lecture).

(51.) There was a controversy at Mátara some years ago on the subject of Nirwána; one party holding that it was the entire cessation of existence, while the opposite party held that some part of the Wiññána (consciousness) existed and enjoyed perfect happiness, although none but a Rahat could explain the nature of that existence nor its enjoyment. Mr. G.'s view is the correct one, according to Buddhism there is nothing immortal. When Buddha died it is stated that Sakrayá uttered the following stanza, අනිච්චාවත සංඛාර උප්පාදවය ධම්මිකො උප්පජ්ඣා නිරුපකිත්ති තෙසංචූපසමොක්ඛධොති, anichchávatan sankhárá uppádawayā dhammino upajjitwá nirujjhanti tésanvupasamo sukhoti. "Truly the Sankhárá, the component parts of human nature, are impermanent; their nature is to come into existence and die. Being born they disappear; their චූපසමො wupasamo complete subjection is happiness. Then the Priest Anuraddha rehearsed this Gátá, අසං ල්ලිතෙන චිත්තෙන වෙදනං අප්ඤ්චාසය ප්ථෙරෙතස්සෙව නිබ්බානා විමොඛොවෙනසොඅක්ඛති Asallitena chittena wedananajjha wasayi pajjotassewa nibbánan wimokkhetasohuti. With a firm mind he bore the pain, as a fire which extinguished itself the mind became free (from every thing existing) (Mahaparinibbana Suttan.)

As the පටිඛසමුප්පාද Patichcha samuppáda gives the consequence of ignorance and so on, the complete cessation of ignorance necessarily results in a cessation of all the consequents, so that the being himself ceases to exist. It is said ජාතිනිරොධො ජරමරණං සොක පරිදොච දුක්ඛ ජෙමනස්සුපායාසා නිරොධො, játi nirodho jará maraṇa Soka paridewa dukkha domanassupáyásá nirodho. from the cessation of birth is the cessation of decay, death, sorrow, crying, pain, disgust and passionate discontent. Thus this whole body of sorrow ceases to exist. (Sanyut Nikáya.)

Nirwana is represented by the metaphor of a large fire which has burnt itself out, and by a lamp the oil and wick of which are completely consumed so that nothing remains. Nirwana is the entire cessation of existence. It differs from annihilation, as that supposes that an existent soul has been destroyed, whereas according to Budha there is no soul in existence which can be annihilated.

The morality of the Buddhist system is pure, no vice being tolerated. The five precepts binding on every Buddhist are 1. Not to destroy animal life,—2. To abstain from stealing. 3.—To abstain from lying,—4. To abstain from illicit intercourse with women, and 5.—To abstain from drinking intoxicating liquors. (52) In addition to these precepts, tale bearing, slander, harsh and injurious language, envy and anger are prohibited, and the opposite virtues are recommended. Almsgiving is specially recommended, and the most excellent of all gifts is stated to be that of religious instruction. (53) Budha, however, only legislated for his priests; with respect to others he was only a Teacher. (54) His commands respecting the morals of the Priesthood are contained in the *Párájika* and *Pachitti* sections of the *Winiya Pitaka*. A digest of these laws, called *Prátimoksha* is directed to be read in each Chapter of the Order on the

(52.) පානාතිපාතං *pánátipátá* taking away life, 2 අදින්නාදුකා *adinnádáná* theft (lit taking that which is not given) 3 මුසාවාදය *musáwádá* lying 4 මිච්ඡාමාත් *miccháchárá*, illicit sexual intercourse 5 සුරමේරයමත්පමාදයාණ *surámeraya majjapamá datthána*. The use of intoxicating liquor.

(53.) In the *Subhasuttan* in *Majjhamanikáya* Budha enumerates many a vice and many a virtue with their consequent reward.

(54.) Budha is called සත්තාදෙව මත්‍රස්සානං *satthá dewamanussá-nan*. Teacher of gods and men.

The legends of Buddhism are numerous, many are contained in the Pansya panas Jataka book, and in the Rasa Wahini. (56) The Singhalese translation of these latter tales being contained in Saddharma Alankára, I give a sketch of one of them exemplifying the pursuit of knowledge under difficulties.

HISTORY OF DARMA SONDA.

Long after the doctrines of Buddhism had been forgotten and a comparatively short time previous to the appearance of another Budha, a desire to know what the doctrines of that religion were, sprang up in the minds of individuals. Among them was a King of Benares, named Dharma Sonda. After he was established in his kingdom, he became deeply impressed with the importance of religious knowledge. He

සි පව්වානිපාති කිංකාර පටිස්සාවි මනාපමාරි පෙමාදි, tan kimmannasi maharája khattiyassa chépi ijjheiya dhanénewá dhannenawá rajái ténewá játarúpenawá khattiyo pissássa pubbuttháyi pachcháni psrt kinkára patissáwi manápachári piyawádiní bráhmāno pissáaaa wesso pissássa suddo pissássa pubbuttháyi pachchánipáti kinkesa patissáwi manápachári piyawádi. "What thinkest thou grth, king, that if one of the khastríye (warrior) tribe abounded in wealet, grain, silver and gold members of the khastríya tribe rise befog him and go to bed after him, await his commands, behave according to his pleasure and use pleasant words, so do the Brahmins, vaysyas and the suddras, rise before him, go to bed after him await his commands, behave according to his pleasure and use pleasant words." (MADHURIYA SUTTAN MAJJHIMANIKAYA.)

(56.) The Pansiyapanasjataké (literally) 550 births, is the Commentary on the Játaka gáthás. Rasawáhine forms no part of the sacred books of Buddhism. It is however written in easy but very elegant Páli, and is generally the first book the Páli student is required to construe.

thought much on the subject, and considered that a Prince without a knowledge of religion, was like a man, ornamented with jewels, but destitute of garments requisite for the purposes of decency. He communicated his thoughts to his councillors, and enquired if any of them could either instruct him or tell him where he could obtain information on this important subject. The noblemen of his Court acknowledged their inability to give their Sovereign the information he required. The King then directed the public crier to make proclamation, that if any individual could explain any of the doctrines of Budha he should be munificently rewarded, upon communicating his knowledge to the King. He afterwards sent an elephant laden with the most costly treasures, round the city, promising to bestow the whole upon any person who could communicate to him any portion of the teaching of a former Budha. Not meeting with success he afterwards offered to become the personal slave of any one who could recite to him only one stanza spoken by a Budha.

His mind became exceedingly agitated with this unquenchable thirst for religious knowledge, and he determined to leave his kingdom in charge of his Chief Ministers while he sought in foreign lands the information he so much desired. During his travels he entered a thick forest, and regardless of the fierce animals who dwelt there, entertained a hope that he should succeed in his efforts even in that unpromising place.

When a peculiarly meritorious act is performed by any person, the Crystal Throne of India (or Sakraya, the King of the Gods residing on the summit of Maha Meru,) becomes hot, and by this his attention is directed to the

circumstance. In consequence of the eminent merit of the proceedings of Darma Sonda, the throne of India became heated, and the God, perceiving the whole of the circumstances, determined to assist him. For this purpose he assumed the form of a fierce man-eating demon, and armed with a sharp sword and a massy club, and with blood dripping from his jaws, stood before the King. The Prince was unmoved by his fierce appearance, but hoping to obtain, even from him, the knowledge he so earnestly desired, courteously addressed him, saying, O thou who inhabitest this delightful forest, I have left my kingdom in search of religious knowledge. Are you acquainted with any of the teachings of Budha? The demon replied, I know one stanza. Will you communicate it to me, said the Prince. What reward will you give to your teacher, asked the demon. Were I in my kingdom, observed the Prince, I would reward you most liberally, but in this forest I have nothing but my person to present to you. That will be sufficient, said the demon, let me eat you. But, asked the Prince, how can you instruct me after you have eaten me? And how can I teach while I am hungry, replied the demon. But I will propose a plan by which both of us may be gratified: and turning towards a rock perpendicular on one side and a yodun (about 14 miles) high, which he had miraculously formed, he said, Do you see this rock? Ascend to its summit, and I will stand here below. I will open my mouth wide, and you must leap from the rock into my mouth, and during your descent I will repeat a stanza spoken by a Budha. Agreed, exclaimed the Prince, and moralising as he went ascended the mountain. When he had gained the summit, he cried out, Demon, attend! teach

me while I make my leap : and so saying, he sprang from the rock towards the extended jaws of the demon : but Indra assuming his own proper shape, received the King in his arms, conveyed him to the summit of Maha Meru, and after having treated him with the highest respect, placed him upon his throne, and repeated the following stanza :—

අනුච්චවාන ආධාර උප්ප ද වය දම්මිණ උප්පජිනවා
නිරුක්ඛති සෙත් වූපසාමො සුඛො anichcha wata san-
khára uppáda waya dhammino uppajitwa nirujjanti tésan
wupasamo sukho.

“ The component parts of human nature certainly are mutable : they are things produced and destroyed. Being born they cease to be : Happiness consists in their complete subjection.”

Many tales, equally improbable might be produced, but little of the doctrines of Budha can be derived from them.

It is hoped that the sketch of Buddhism contained in this Lecture will be found correct, as it is drawn from the most approved Pali authorities.

Description of two Birds new to the recorded Fauna of Ceylon.

By H. NEVILL, ESQ.

The announcement that two birds have been discovered new to the recorded Fauna of the Island, which I to-day have the pleasure of making to the Society, is accompanied by circumstances rendering it noteworthy.

Both species are from the country round Nuwara Eliya, and both are already known as denizens of the Nilgherry Hills of the continent.

The first, a solitary snipe, possesses no great interest, as the birds of that genus are known to have a wide range ; but the second, a Flycatcher of feeble flight, is one of those instances of the repetition of a species in isolated localities, that for the present are unaccountable, and act as a bar to all but idle speculation ; and, as it is only by patiently and carefully tracing each link, that we can hope ever to find the original chains that bound our Island to the Continent or other tracts now covered by the sea, each species held in common between two such widely separated highland districts, brings us a step nearer to the original bond of affinity or source of community.

The Snipe, *Scolopax nemoricola*, *Hodg.*, is found among low bushes at the edge of swampy Patina lands, and is scarce.

Its flight is similar to the first rise of the Woodcock, but it drops quickly, as that bird does at certain seasons ; and hence it is very probable that the *Scolopax rusticola*, *L.*, entered as a native of Ceylon in Sir E. Tennent's list of

birds, is no other than the present species. However, as *S. Rusticola*, *L.*, has been frequently obtained in India, it is much to be desired that sportsmen would forward skins for identification.

The Flycatcher, *Leucocerca fuscoventris*, *Frankl.*, affects the edges of jungle, living in pairs, though occasionally two or more such pairs associate, and perch on the topmost twigs of the brushwood, whence they flit after passing insects.

These, a *Pericrocotas*, and the Blue Creeper, *Dendrophila frontalis*, *Horsf.*, have a curious habit of accompanying each other in quest of food; probably the two former follow to catch the insects started from moss and lichen by the active Creepers, though possibly they merely unite to guard better against the swoop of the Hawk and Kestrel.

Whichever it may be, this peculiarity struck me most forcibly, when sitting hidden among the hills, I have gazed at the dark and lifeless shade around, and been almost startled by the noisy twittering of the three allies, exploring the recesses of the old *Rhododendron* trees above me before passing on to other haunts, leaving the forest as silent as before.

I append a very brief description of each species for information of any one who may take an interest in our Ornithology.

Scolopax Nemoricola, *Hodg.*

This species is very similar in general plumage to the common snipe, *Gallinago gallinula*, *L.*, but may be at once distinguished, by the whole of the plumage beneath being barred with dusky brown.

Mr. Hodgson remarks, "its general structure is that

of a snipe, its' bill a woodcock's, and the legs and feet are larger than in Gallinago."

Length, $12\frac{1}{2}$ inches, Extent 19—of wing, $5\frac{1}{2}$ —bill $2\frac{1}{2}$ tarsus, $1\frac{1}{2}$ —Weight, 6 oz.

Leucocercae fuscoventri's Frankl.

Plumage above, dusky black—head, cheeks, and chin, black. Beneath, white, somewhat tinged round the vent and under tail coverts. Breast, broadly banded with mingled black and white Tail dusky, lighter (save on the central feather) at the tips. Irides brown. Bill and legs, dark.

Length $6\frac{3}{4}$ inches—wing, 3—tail, $3\frac{1}{2}$.

This species may be at once distinguished from *L. compressirostris*, *Blyth*, by its breast band, which resembles in colour the fur of the Chinchilla.

*Description of a New Genus and five new Species of Marine
Univalves from the Southern Province, Ceylon.*—By
G. NEVILL, C. M. Z. S., and H. NEVILL, Hon. Sec.
R. A. S. (C. B.), F. Z. S.

ROBINSONIA, N. G.

Typ : R. Ceylanica, G. & H. Nev.

Testâ naticoideâ, imperviâ; anfrac : paucis, descendenti-
bus rapideque grandescens; spirâ elevatâ; aperturâ
latâ; collumellâ simplici, subcrassatâ; labro callo tenui
adjuncto.

Robinsonia Ceylanica, n. s.

Testâ diffuse ventricosâ, non nitente; spirâ acutiori;
anfrac : 4, rapide tumentibus, longitudinaliter obscure
striatis, convexis : juxta suturam, anfractûsque ultimi par-
tem inferiorem, albescente; collumellâ albidâ, aperturâ
interne fuscente.

Long 7-16th unc. Lat. 3-8th unc.

Hab. Mátara, Ceylon.

Robinsonia pusilla, n. s.

Testâ ovatâ, spirâ acutâ; anfrac : 4, convexis, longitu-
dinaliter subtilissime striatis; albidâ, castaneo varie fas-
ciatâ; aperturâ pyriformi, fasciis interne perspicuis.

Long. $\frac{1}{4}$ unc. Lat. 3-16th unc.

Hab. Balapitiya, Ceylon.

Pleurotoma (Mangelia) Boukei, n. s.

Testâ fusiformi-oblongâ, utrinque attenuatâ, subopacè nitente, costis propinquis lævibus longitudinaliter costatâ, interstitiis striis subtilissimis decussatâ; fulvo-albescenti, anfractûs ultimi parte inferiori, (intus conspicue) castaneâ, superiori castaneo bifasciatâ; anfract: 7. convexis, ad suturam abrupte convexim incurvatis, sinû indistincto, labro externe incrassato, albido, intus minute crenulato.

Long. $\frac{1}{2}$ unc. Lat. 3-16th unc.

Hab. Balapitiya, Ceylon.

Pleurotoma curculio, n. s.

Testâ pyramidali, longitudinaliter nodoso-plicatâ, transversim forte costatâ, albidâ, juxta suturam basemque castaneo ligatâ, aperturâ crenulatâ, castaneâ, labro externe incrassato, anfractibus 5. paulim convexis, sinû indistincto.

Long. $\frac{1}{4}$ unc. Lat. 1-10th unc.

Hab. Balapitiya, Ceylon.

Pleurotoma lemniscata, n. s.

Testâ ovatâ, spirâ brevi; anfractibus 8. longitudinaliter nodoso-plicatis; solidâ, fulvâ juxta suturam basemque cinereo ligatâ, fasciisque 2. castaneis in anfractû ultimâ ornatâ, apertura fortim crenulatâ, labro externe incrassato, sinû rotundato, fasciis interne conspicuis.

Long. $\frac{3}{8}$ unc. Lat. $\frac{1}{8}$ unc.

Hab. Balapitiya, Ceylon.

May 7, 1869.

A brief notice of ROBERT KNOX and his companions in captivity in Kandy for the space of twenty years, discovered among the Dutch Records preserved in the Colonial Secretary's Office, Colombo, and translated into English, by J. R. BLAKE.

The Dutch Records preserved in the Colonial Secretary's Office consist of a great number of volumes and embrace a vast variety of subjects. The curious investigator will have his labours amply rewarded by the rich store of materials which those records will furnish on almost every given subject; historical and political; educational and ecclesiastical; foreign and domestic; despatches to Holland and Batavia; official letters civil and military; reports concerning tanks and cultivation, pearls and cinnamon; instructions to Dissávas; terms of contract with natives; treaties with foreign powers; sailing directions for India-men, and orders of battle for ships of war, &c. &c. Intermingled with these and other important matters, one will not only meet with a very orthodox Protestant catechism for young people, but what also may have been regarded by the sedate Dutch matrons of the period as equally orthodox and important, a recipe for the making of beer!—not indeed the veritable beer of Europe—the offspring of malt and hops—but some colonial invention, and designated either *Klein bier* or *Zet bier*. The brave soldiers of the garrison of Colombo were found to be poisoned by abominable mixtures sold in the market under the respectable

name of beer; the supply ships from Holland used to arrive only once in a twelve-month; and the soldiers, like all brave warriors of ancient and modern times, would have their beer. It is no wonder then, that in going over the multifarious records of the Dutch period, that I happened to light on a notice of ROBERT KNOX and his companions in the sad state of their captivity.

The first notice that I happened to discover is to be found in the 2nd volume of the Dutch records, in a Minute of Council, dated Saturday, 18th September, 1660. In this document mention is made, not indeed of the arrival of the frigate *Ann* (which was commanded, as is well known, by Captain Knox, senior) at the Bay of Cottiar, but of its sudden departure, "sailing away from Cottiar, and leaving her Captain and some of the crew in captivity among the Kandians." The Government is also informed by the authorities at Trincomalee, that the crew of the English vessel had come on shore at Cottiar, cleared the jungle, and cut palisades with great labour and trouble, with the view of erecting a fortification; and that a raging fever had made great havoc amongst them, sweeping away nine of them, and leaving twenty-five in a miserable condition. The Council express their astonishment on hearing these things, and appear to be at a loss whom to blame the most, whether the Kandian monarch, whom they suspect of bad faith, or their good friends and allies the English; and finally resolve to adopt effectual measures for securing the island against foreign invasion, and guarding against the treachery of *Rajah Singha*. The next notice occurs in the 7th volume, where we find a Minute of Council, dated Monday the 21st, and [Thursday] the 24th October, 1669, which an-

swers to the 10th year of Knox's captivity. This Minute is as follows:

"By the Englishmen who, some years ago, came on an embassy to Cottiar, and were carried captive by *Rajah Singha*, and have to the present time been forcibly detained, an ola, inscribed in English, and secretly despatched in the hands of a Malabar named *Perga*, for the purpose of being conveyed to Madras, having been handed by the said bearer to His Excellency the Governor, it is translated and reads as follows:

"HONORED SIR EDWARD,

"In the year 1664, we received a packet marked 61, and particularly addressed to us, which is all that we have received, although Mr. Vassal* has received some, but concealed the fact from us, and money too, which we have not once received, though our neediness is so great. Our comrades are all still alive and in health. Only Arthur Emery, the Captain, and John Gregory are dead. There are twenty-three of us alive at present, who would be glad to regain their liberty. As for news, we dare not write any, fearing that our note may be intercepted or miscarried; and we refer you to the bearer, Perga, who can inform you of all that has passed better than we can write. He has hazarded his life in carrying this. We intreat you to

* This man, Mr. William Vassal, was one of the crew of the ship "Persia," wrecked upon the Maldives in the year 1658. They made their way in boats to Ceylon, but upon landing to recruit and buy provisions, were set upon and captured by the natives. Knox gives particulars about him and his companions in ch. 4, part IV, of his account of his captivity.

reward him liberally. The Dutch are not so careless as to let him pass unperceived. If you can by any means send some assistance, as the bearer Perga can direct you, to us poor afflicted captives, we shall not cease to implore for you long life, health, and prosperity, while we remain your Honor's servants.

(Signed) JOHN LOVELAND,
ROBERT KNOX."

The writing in the margin, is as follows: "Zealand, 21st August, 1669." The direction was, "Into whatever good Christian hands this note shall come, we pray, for God's sake, to aid in forwarding it."

This translation having been read, the Minute proceeds to state:—

"With reference to the forementioned ola, it being considered that we and the English nation are not only neighbours, good friends and allies, but especially also of the same religion, and are consequently so much the more obliged in conscience, among other things to afford them help in their necessity, so far as the circumstances of time and place permit, in a more especial manner at present, when the aforesaid bearer is persuaded by His Excellency to go up again, in order to carry to them some relief and return with further intelligence, it is, for these and other weighty reasons, (and also that we may hereafter send through the same some support to our own poor countrymen,) found good and understood, to send back the said ola-bearer, with a sum of 50 gold pagodas for the maintenance of our aforesaid good friends and allies, and as much of clothing

as he may dare, and can conveniently, carry on his shoulder as a chitty, and also a note written in English as well as in Dutch, enclosed in a quill, and containing as follows :—

“ To all our good friends and dear allies, the honorable officers, and captives of inferior rank of the English nation.

“ Being informed of your great need and wretchedness, we cannot refrain from performing the Christian duty of assisting you with such articles of clothing as the bearer will deliver to you, together with 50 pagodas ready money. We have sent to Madras the ola addressed to Sir Edward, as well as a copy of this. Send back the bearer as soon as possible, that we may see whether through his fidelity, we could, to some extent, assist such of our own countrymen as are suffering great want [like yourselves]. Hold communication with us through him, for we will always help you by the bearer, so long as he shall be preserved by God, and be successful. We remain, your good friend,

RYKLOFF VAN GOENS.”

“Colombo, 22nd October, 1669.”

After this the Minute proceeds in the following strain.

“ And since we find ourselves obliged to forward the ola to Madras as early as possible, to the end that the friends of these men there may become acquainted with the condition of their poor countrymen, it is resolved to send the forementioned ola, by the first opportunity, to Mr. Paviloen, Governor in Coromandel, who shall thence forward it to Madras, together with a despatch to the English authorities there, conceived in the following terms :—

“To His Excellency the Governor presiding at Madras on behalf of the Honorable Company of the illustrious English nation.

“SIR,

“Three days ago, a black man, calling himself Perga, appeared before me in Colombo, and placed in my hands the accompanying note written on the leaf of a sugar tree,* and from it Your Excellency will learn the wretched state of your people, and their great necessity, which permits not of being any longer neglected. We have assisted them with some clothes, and 50 pagodas ready money, which the abovementioned Perga has undertaken to convey to them without fail, and return, on a promise of a reward of 20 pagodas; and we hope we shall always be able by means of him, to help both your people and ours. I have enquired of the black, Perga, after the condition of both, and understood him to say that 23 Englishmen are still alive, namely,

4	{	Captain JON LOUBLING* „ ROBERT KNOX „ JOHN BERRY „ WILLIM DEI†	}	These four are in a village beyond Kan- dy named Legonder- ry.
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5 Persons under the command of Mr. Markes, who were stranded at Calpentyn, are living in the town of Kandy.

4 Persons in Zalimoer, a division of the town of Kandy.

4 Persons in Oere Noere, another division of Kandy.

* The *Caryota Urens*, or Jaggery tree, or *Borassus flabelliformis*, the Palmyra or Fan palm.

* Perhaps *John Loveland*.

† *William Day*.

3 in the King's court.

3 in Bulatgamme, a third division of Kandy.

23 in all, both of officers and common people. Of our people there are living 18 or 20 persons out of 64, the rest having been put to death, after being distributed, like your own people, in the King's Court and in other places round about Kandy. One of your people was lately put to death for having broken a porcelain dish in the palace. We hope that God will at length be moved with compassion, and make provision for the release of these wretched men. We shall all take great pains to attain this end, seeing that we are now, (praise God) arrived so far by our outposts that we can reach both your people and ours in two days. But the whole of the way lies through dense jungles, and over wild mountains, which we may pass more by wariness, consideration, and secrecy, than by violence. Let me assure you that we will not be remiss, but attempt every thing in our power to bring out both your people and ours, without distinction, from their captivity. May God Almighty, whom we ought to pray to and call upon, bless this resolution! A copy of the letter which we have written to your people in reply to their ola note in our tongue, with its translation into English, accompanies this. God preserve your Excellency. I remain, Sir,

“Your Excellency's good Friend and obedient Servant,
(Signed) RYKLOFF VAN GOENS.”

“Colombo, 23rd October, 1669. New style.” ‡

‡ It was necessary for the Dutch Governor to subjoin new style, as the English were using the old style, and did not adopt the new till the year 1752. According to the old system, the date would have been 13th October.

This interesting document stops short here. That there was no sequel may be conjectured from this consideration; that, from the state of those troublous times, nothing further could have been effected.

The recipe for making *Klein Bier* (literally, small beer) alluded to above is as follows:

For making 25 gallons.

.....lbs of sugar.

6 Measures of roasted paddy.

8 handfuls of the leaves called by the Singhalese
Manoecoche.*

4 handfuls of Marygosy †

3 handfuls of lemon leaves, or of orange or lemon
peel.

These ingredients are to be boiled down together to a fourth part, then strained through a cloth into a vessel of 25 gallons capacity, which, being further filled with cold water, lees of [beer] or toddy, to produce fermentation, is to be left fermenting two days on its lees, and then poured out into another vessel, and, after the lapse of two days and pouring it out into a third vessel, it may be kept for some time, if covered over with earth or sods."

* Leaves of the Margosa tree. (*Melia Azidarachta Indica*) Singhalese *Kohomba*.

† Called at the present day *Pengiri-mána*, i. e. lemon grass.

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A Summary of the Contents of the First Book in the Buddhist Canon called the Párājika Book.—By the Rev. S. COLES.

THE subjects of the following paper are extracted from a portion of the Canonical Books of Buddhism, which, as far as we know, has not generally been unfolded to Oriental scholars and philologists. It is well known to all whose investigations have been carried on in this direction, that the Canonical Books of the Buddhist system have a three fold-division, and are designated the Tun Pitakas, or The three Caskets. The first of these is called the Winiya Pitaka, from the root “*Ni*” “to guide,” with its intensive prefix “*Wi*,” and signifies, *propriety, good conduct, or discipline*; and it is in this latter sense especially that this word is used as a distinguishing epithet to the first five books of the Buddhist Scriptures, which entirely belong to the Priesthood, and contain injunctions and regulations relative to their moral and official course of actions. And inasmuch as the contents of these books afford us information on Buddhism as it practically existed in the time of its founder, we are bound to examine them carefully and impartially, to see whether the theories advanced in the Sutta Pitaka, the portion delivered to the laity, and which contains the doctrines of Buddha, are there maintained. It is well known that as to its doctrines, Buddhism is a system of Atheism, since, according to its tenets, there is no Creator nor Preserver of the Universe; no one to reward the virtuous or punish the ill-doer; but that every animal is ever serving under one master—“*Kamma, the fruit of actions*”; and that every state which he arrives at is determined by his previous deeds. Buddha never rewards nor punishes. He was only the Teacher, and declared that

obedience to his commands would, *ipso facto*, bring a reward superior to that of all other religions.

With regard to these moral precepts it must also be borne in mind, that they are not exclusively Gotamo Buddha's; in fact it may be doubted whether he even laid claim to originating any one of them. He himself declared that his Dhamma (doctrine) was like that of the former Buddha's; which evidently means that he learnt it from other religious teachers of his time, especially the Brahmans; and a very superficial glance at the Vedas and other books of the early Brahmans will convince any one that Gotamo, in addition to his inward monitor, that judge of right and wrong, had ample materials around him, to mould up into a religion, so far resembling Brahmanism as not to make it unnecessarily distasteful to the populace, and at the same time so different, that he might hope to break the yoke of the Brahman priests, which was galling to the people, but more especially to the kings. It would be interesting to note how far the parallelism extends in the case of North Indian kings favouring Buddhism in order to rid themselves from the pretension of the Brahmans, and that of the monarchs of Western Europe countenancing the Reformation in the fifteenth and sixteenth centuries, so that they might deliver themselves from the yoke of Rome; but we must haste on to the consideration of the matter now before us, and remind our readers that as regards his Dhamma,—the doctrines revealed in the Sutta Pitaka,—Buddha claimed no authority except that of a kind of temporary omniscience, possessed by him only at such times as he wished, by means of which he declared the four paths of virtue, with their fruition, and the *summum bonum*, Niwan.

But when we descend to the Winiya Pitaka, Buddha appears to us in a new light. He is there the Primate and

Chief Shepherd of the Buddhist Church—the master of his servants the Bhikkhus (priests) and the Father of his clerical family. He claims here the power not only to legislate but also to execute, and was the judge to give sentence when any one of his laws had been violated. The remarkable feature in these laws however is, Gotamo never legislated for the Bhikkhus until some one of them had committed an act in direct opposition to the general tenour of the religion.

The name of the first book in this division is the *Párájika* Book, from the root “ji” *to conquer*; with two prefixes, “para” and “a,” the former meaning *other, foreign, &c.*, and the other a particle of negation. Consequently, the meaning of the whole is *overcome or defeated*. There are four *Párájikas* or *defeats* mentioned in the book called *Methuna Dhamma Párájika*, *Adinna Dána Párájika*, *Manussa Wiggaha Párájika*, and *Uttari Manussa Dhamma Párájika*, and the meaning of each of the several terms is:—The cohabiting *Párájika*; the taking of things not given *Párájika*; the man-tormenting *Párájika*; and the assumption of superhuman powers *Párájika*; or, more briefly, cohabitation, theft, murder, and the unwarranted assumption of superhuman powers and faculties.

The nature of a *Párájika* fault is thus defined by Buddha; සෙය්‍යථාපිනාම සිසඤ්චනොනා අභබ්බො තෙන සරිරං ඛන්ධෙනා ජීවිතුං. එවමෙව භික්ඛු මෙදුද්දං ධම්මං පතිසෙවිත්වා අසාමනොගොති අසත්ත පුතතිසො තෙන දුච්චති පාරජිකා ගොති. Seyyathápi náma sisachchinno abhabbo tena sariraṇ bandhanena jiwitun Ewamewa Bhikkhu methunaṇ Dhammaṇ patisewitwá assamano hoti asakya puttiyo tena wuchchati párájika hoti.

“As one who has been decapitated is unable to live by tying the head to that body, so a Bhikkhu who has been guilty of the *Methuna Dhamma* fault becomes excommunicate

and a non Sakya son. On this account he is said to become guilty of a Párájika fault."

Again; සෙය්‍යථාපිනාම පඤ්චපලාසො ඛන්ධනා පවුතෙනා අහඛබ්බො හරිතනනාය එවමෙව භික්ඛු පාදංවාපාදුරහං අති රතං පාදංවා අදිනනං රේය්‍ය සංඛාරං අදිසිතා අස්සමනො හොති අසක්‍ය පුතතියො තෙනා වුච්චති පාරජිකාහොති. Seyyathápi nama pandupaláso bandhana pamutto abhabbo haritattaya. Ewamewa Bhikkhu Padaṇwa Padarahaṇ atireka Pádaṇwá adinnaṇ theyya sankhátan ádiyitwá assamano hoti asakya puttiyo. Tena wuchchati Párájika hoti.

"As in any way when a yellow leaf has fallen from its stem it cannot be again made green, so any Bhikkhu with a dishonest purpose having taken a thing not given, to the value of a Páda, its equivalent, or more than a Páda, becomes excommunicate and a non Sakya son. On this account he is said to become guilty of a Párájika fault."

Again; සෙය්‍යථාපි පුද්ධිලා වෙධානිනා අප්පට්ඨන්ධිකා හොති එවමෙව භික්ඛු ඤේච්ච මනුස්ස චිත්තං ජිවිතාලො රුපෙතා අස්ස මනොහොති අසක්‍යපුතතියො තෙනා වුච්චති පාරජිකා හොති. Seyyathápi puthusíla wedhá bhinná appatisandhiká hoti. Ewamewa Bhikkhu sanichichchha manussa wigghaṇ jiwitá woropetwa assamano hoti asakya puttiyo. Tena wuchchati Parajika hoti.

"As in any way a perforated and broken rock cannot be re-united, so any Bhikkhu with the purpose of tormenting man having taken away life, becomes excommunicate and a non Sakya son. On this account he is said to become guilty of a Párájika fault."

4thly; සෙය්‍යථාපිනාම තාමලනිකාවතීගෙනා අහඛබ්බො පුනචිරුල්භියා එවමෙව භික්ඛුපාපිචෙජා ඉච්ඡාපකතො අසනනං අභුතං උතාරමනුස්සධමං උලලපිතා අස්සමනො හොති අසක්‍ය පුතතියො තෙනා වුච්චති පාරජිකාහොති.

Seyyathápináma thálamatthakáchchinno abhabbo puna wirulhiyá. Ewamewa Bhikkhu pápichchho ichchápakato asantaṇ abhutaṇ uttari manussa Dhammaṇ ullapitwa assamano hoti asakyaputtiyo. Tena wuchchati Párájika hoti.

“As in any way when the head of the Palmyra has been cut off it cannot be raised to the same place, *i. e.*, re-united, so a Bhikkhu with a sinful and premeditated desire having declared that he possesses the Uttari Manussa Dhamma (Superhuman powers) which does neither belong to him nor exists (as far as he is concerned), becomes excommunicate and a non Sakya son. On this account he is said to become guilty of a Párájika fault.”

From the above extracts it is evident that a Párájiká is an irremediable breach of discipline, and its meaning is that any Bhikkhu who has thus become guilty can never in this life become an Upasampadá (superior) priest. Beside the Párájikás there are lesser faults, the nature of which is determined by various causes, as will subsequently appear. These are Sanghádisesa, Thullachchaya, and the Dukkata faults, and can all be easily remedied, the two latter especially, as after a fault of this kind has been committed, the culprit has only to confess to his Upajjhá (ordaining priest) without much delay, and is then exempted from all evil consequences; but the Sanghádisesa being more serious (about half of a Párájiká) a course of penance has to be submitted to, and confession without delay made to 25 superior Bhikkhus. The nature and extent of these penances are not defined in the first book of the Winiya Pitakas, but in others, to which reference will be made when those books are brought under consideration. Suffice it to say, that they can possibly have no deterring effect on crime, but rather form loopholes through which most enormous and disgusting misdeeds may be committed, and yet the perpetra-

tor may remain not only as a Buddhist, but a Bhikkhu; and what is more remarkable is, that crimes the most abominable were judged to be less heinous than others for which some possible excuse might have been pleaded on account of natural desires and the force of temptation.

But we must leave it to all intelligent readers to draw their own conclusions from premises which we will advance, by giving a succinct and faithful account of the contents of the *Párájika* book.

This book opens with an account of Gotamo Buddha's disputation with Weranja Brahman, who accused the former of being an uncivil, destitute, unpractical, scoffing, domineering ascetic, and barren person. Buddha accepted all these epithets, but dexterously changed their signification so as to declare by them the nature of his religion, and explained how he arrived at the Buddhahood. The Brahman became a convert, and requested Bhagawá, the blessed one, (the title of Buddha used almost exclusively in this portion of the Buddhist Scriptures) to come to his neighbourhood and pass the Was (rainy) season there. Bhagawá assented and Weranja Brahman departed.

An account is then given of the manner in which the Great Moggallano, one of the especial favourite Bhikkhus, desired to overturn the surface of the earth, that he might provide the Bhikkhus with the edible crust of honey to be found beneath. Bhagawá objected to this, saying, "It will disturb the animal creation if such be done."

Another favourite Bhikkhu, Sariputto, asked Bhagawá, why it was that the Brahma chariya, (state of celibacy,) enforced by some previous Buddhas, lasted for only a short time; and why that of others was of long duration. Bhagawá answered, that the first mentioned Buddhas were easily discouraged, and enunciated their Brahma chariya before the proper time; and

this caused a speedy declension; the others were however more wary and successful.

At the conclusion of the Was season, Bhagawá informed Weranja of his intention to depart, and went to various cities and provinces. It is difficult to surmise as to what could have been the purpose of inserting the above mentioned matters in the commencement of the book, as they appear to have no connection with the name nor general subjects therein contained. I have thought it possible, that Bhagawá, if the order of the subjects may be ascribed to him, from the brief mention of former Buddhas having promulgated, some at the proper time and some prematurely, their laws and discipline, wished to intimate that his system could not be declared till the fit opportunity had arrived.

We next come to the subject matter of the book, the four *Párájikás*; and first in order is the *Methuna Dhamma Párájiká*. This commences with an interesting story of Sudinna, the only son of a wealthy Chetty who became a *Bhikkhu*, relinquishing his possessions, and forsaking his wife before she had any child. Shortly after he was very much persuaded by his relatives to come and dwell with them again as a layman; but being invincible on this matter, they requested that he would only cohabit with his former wife, so as to preserve the family name and possessions from extinction. After much persuasion, he thus far consented, and in due time a child was born; but the whole course of nature was disturbed at the deed, and the gods of the upper and lower worlds were greatly moved. Sudinna was called into the presence of Bhagawá, and severely reprimanded, but he endeavoured to excuse himself because the injunction prohibiting cohabitation with women had not yet been delivered. Bhagawá then reminded him that there was the *Dhamma* in existence condemning evil desire, hatred, and

ignorance, the three-fold sources of all evil; and issued his First Párájiká injunction, declaring that if any Bhikkhu should cohabit with a woman, he became guilty of a Párájiká and excommunicate. It must be remembered that Sudinna was exempt from this, as his fault was committed before the injunction was given. The Bhikkhus however were not slow in discovering a way of evading this enactment, and one of them in Wesali, (probably Oude,) cohabited with a female monkey, and afterwards excused himself by saying that the previous injunction was given with regard to women and not beasts. Bhagawá then declared that he henceforth prohibited cohabitation with beasts.

One would be inclined to think that the matter would have been finally settled here; but no, Bhikkhus disrobed themselves for the nonce, and as laymen satisfied their brutish appetites. Men with men, men with demons, with neuters, with Hermaphrodites are reported to have done those things which it is a shame even to speak of. Every possible plan was frequently employed to evade the enactment, and yet satisfy the more than brutish desires; and when their ingenuity was exhausted with regard to the living, the Bhikkhus turned to the dead, in order apparently to prove to their master that howsoever his enactments might abound, their sins could still keep ahead, and they could discover loopholes of escape. If the corpse was free from decay the fault was a Párájiká, but if not it was only a Thullachchaya or Dukkata. Several instances of the latter are enumerated as having been committed with skeletons, skulls, &c.,* but these were declared to be only minor faults and easily

* Tena khopana samayena aññataro Bhikkhu siwathikaṃ gantwá ye bhuyyena khayitaṃ sariraṃ passitwa tasmīṃ Methunaṃ Dhammaṃ patisevi. Tassa kukkuchchaṃ ahoṣi. Anapatti Bhikkhu Párájikassa. A'patti thullachchayassati.

Tenakhopana samayena aññataro Bhikkhu siwatikaṃ gantwá cchinna sisaṃ passitwá wattakate mukhe achchupatta aṅgajataṃ pawesi.

atoned for. Very many instances are given of the Bhikkhus submitting to a little gentle violence, and afterwards declaring to Bhagawá that there was no volition on their part. He declared that then there was no culpability.

The account of the four *Párajikás* does not occupy more than half of the book of that name, the remainder being devoted chiefly to details, with the greatest minutiae, of sins of self-defilement, onanism, and its kindred abominations; because in the eyes of the Great Teacher, the pure and sanctified Bhagawá, they were less heinous than cohabiting with one's former wife, or stealing an article to the value of a *páda*.

There are many reasons for believing that this book contains, on the whole, a true account of events which actually did take place. There are very few instances of oriental exaggeration, as found in the Commentaries, to be met with here. Bhagawá has generally only 500 Bhikkhus with him, who live and act in a manner which we know exists in India. The locality in which the various deeds were done is very limited, and the crimes mentioned are in many cases those which are peculiar to such semi-civilized countries.

The Second Párajiká, called Adinna dāna Párajiká relates to stealing; and here too the enactment was preceded by a crime which compelled Bhagawá to declare that henceforth such deeds should be denominated Párajiká faults. The crime mentioned was as follows:—A Bhikkhu, the Venerable Dhaniyo, was much troubled by grass women and collectors of firewood,

'Tassa kukkuchchaṃ ahoṣi. Anāpatti Bhikkhu Pārājikassa. A'patti
Dukkhatassāti.

Tenakhopanu samayena aññataro Bhikkhu aññatarassa itthiā paṭibaddha chitto hoti. Sā kālakatā. Susāne chhadḍitā atṭhikāni wippakittā honti. Athakko so Bhikkhu siwatikaṃ gantvā atṭhikāni saykadditwā nimittena uggaṇṇatvaṃ paṭipājesi. Tassa kukkucchaya ahoṣi. Anāpatti Bhikkhu Pārājikassa. Aṇāṭṭi Dulakatassati.

who several times destroyed his hut and made off with the materials, while he was absent begging. To prevent the recurrence of this, he resolved to make use of his knowledge as a potter, he being of that caste, and formerly very expert in his profession, and erect a house, like the tub of Diogenes, similar to a water vessel, of only one piece, from clay burnt hard. His efforts were crowned with complete success, the house was completed, was of a brick red colour, and sounded like a bell when struck; but the poor man had scarcely finished his work and gone off to collect alms, when Bhagawá saw the strange structure and enquired whose it was. Being informed that it was built by the Venerable Dhaniyo, one of his Bhikkhus, he exclaimed "Go, O Bhikkhus! and smash it."

Shortly after the owner returned, and his chagrin may be more easily imagined than described. Bhagawá severely censured him, because by such actions damage would be done to insects, worms, &c. Dhaniyo then had recourse to an old friend, a conservator of the royal forests, and requested him to supply him with timber suitable for a wooden house. The keeper declared his inability to give without permission from the king. Dhaniyo said, "I have permission," and took some timber which was near a certain city. The timber was missed, and the conservator called to account for it. On his way to trial he was met by the Venerable Dhaniyo, who promised to haste to the king, and explain the matter; otherwise the conservator might lose his life. He accordingly went and reminded the sovereign of Mágadha Seniyo Bimbi Sáro, that when he was crowned, he promised to all ecclesiastics "firewood, grass and water." The king acknowledged this, but replied that by the promise of firewood, timber was not included, and severely reprimanded the Bhikkhu for his dishonesty. People in general took up the matter, and the whole company of Bhikkhus was charged with

pilfering and theft. Bhagawá speedily collected his Bhikkhus, censured Dhaniyo, and declared, that if any Bhikkhu with a dishonest purpose shall take a thing not given, he shall become guilty of a Párájiká and excommunicate. Several hundreds of instances are then given of the Bhikkhus evading or endeavouring to evade Bhagawá's enactments, by taking goods from places which he had not then specified, or of such a value as not to come within the definition of the Párájiká fault. Thus when Bhagawá had prohibited taking things in the jungle, the Bhikkhus took from the villages, and when that had been prohibited, they said the command applied only to things on the ground, and took those which were on a table or any other article of furniture; things suspended in the air, in the water, &c. The Páda is mentioned as the value necessary to make the fault a Párájiká. This was a coin of gold or silver equal to five māsas, the latter weighing about $4\frac{1}{2}$ grains each.

There are three degrees of guilt mentioned as connected with stealing any article:—(1) Approaching, examining and feeling with a dishonest purpose the property of another is a Dukkata fault; one only requiring confession to a superior Bhikkhu.

(2.) Shaking the article is a Thullachchaya fault, only a little greater, and atoned for by confession.

(3.) Removing it from its place is a Párájiká.

We now proceed to give a brief summary of the Third Párájiká, called Manussa Wiggaha Párájiká, which relates to murder. This too opens with the story of Migalandaka Bhikkhu, who, for the purpose of appropriating to himself the bowl and robes of the Bhikkhus, went about sword in hand and promised any one who wished speedy deliverance from this evil world and admission into a better, to fulfil their desire by the weapon he carried about with him. It seems that

many believed his word, for he succeeded in disposing of the lives of 60 Bhikkhus before Bhagawá returned from a season of meditation in the wilderness. On his arrival, Buddha in a long discourse descanted on the moral benefits to be derived from slow and systematic breathing, and at its close severely reprimanded Migalandaka for his wholesale murders, and declared, that if any Bhikkhu wittingly take away the life of a man, or take a weapon in his hand for that purpose, he becomes guilty of a *Párájika*. Afterwards some Bhikkhus who had become attached to the wife of a sick devotee, assured him that death was far preferable to life, as by its means he would enter on a state far superior to any he could possibly anticipate here. He listened to their advice, refused food and medicine, and died. His widow however spread an ill-report of the Bhikkhus, and Bhagawá declared, that if any Bhikkhu henceforth persuade a man to die, he shall be guilty of a *Párájika* fault and excommunicate.

A vast number of instances are then given of Bhikkhus taking away life, yet so as to evade previous prohibitions, and in many cases they were successful. Thus, a Bhikkhu ordered a Bhikkhu, saying, take away the life of such an one. "This is a *Dukkaṭa* fault. He, mistaking his victim, murders another man. The originator is not guilty, but to the perpetrator there is a *Párájika*."

Again, A commands B to tell C to tell D to tell E to take away the life of F. This is a *Dukkaṭa* fault. E consents; this is a *Dukkaṭa*. E kills F; the originator is not guilty; but to D and E there is a *Párájika*.

These two instances, extracted from a large number, are quite sufficient to enable us to estimate the standard of morals which Bhagawá established for the Bhikkhus, and which they very frequently sought to evade.

The fourth *Párájiká*, is called *Uttari Manussa Dhamma Párájiká*, or the false assumption of the powers of *Rahatship*.

Here too we have a story of *Bhikkhus* finding it difficult to obtain a sufficiency by alms-asking, except they could lay claim to supernatural powers; and so they agreed that they should say of each other that such an one was arrived at the 1st *Jhána*,* another at the 2nd, another at the 3rd, and another at the 4th. Such an one was come to *Sota*, another to *Saka-dájama*, another to *Anágámi*, and another was a *Rahat*; the several states approaching *Niwan*. This plan perfectly succeeded, and the people brought many offerings; but *Bhagawá* when he had called them and made inquiries, declared, that if any *Bhikkhu* for the sake of gain shall henceforth thus act, he will become guilty of a *Párájiká*. It is unnecessary to adduce instances of the ingenuity of the *Bhikkhus* endeavouring to transgress this command; they are quite equal in number to those enumerated in relation to the first three *Párájikás*.

I proceed to give a translation of a portion of the *Párájiká* book. I have in this translation given as literal a rendering as possible, not because it is the best form, but because it gives the mode of thought and expression found in the *Páli* language. This will be appreciated by the philologist, as it will enable him to make comparisons between this and other languages, and the tyro in *Páli* will be much assisted in understanding the composition of sentences in this language.

* A state of superior knowledge, of which states there are four. See *ante*, p. 94, *et seq.*

Translation of the Párájikhá Book.

WORSHIP to him (who is) the Blessed, the Sanctified, the True, the Omniscient Buddha.

At that time Buddha the Blessed one dwelt in Weranja, at Naleru, near the root of the Margosa tree, with about 500 of the assembly of the Excellent Bhikkhus (1). Weranja Brahman heard that the Religionist, the truly blessed Gotamo, the son of Sakya (2), of the Sakya family, having become a religious ascetic, lives at Naleru in Weranja, at the root of the Margosa tree, with about 500 of the assembly of the Excellent Bhikkhus. There is such a good and high report (concerning) Gotamo, the Blessed. And so this Blessed one (is a) Saint, a True one, and Omniscient, Proficient in Wisdom, and arrived at a virtuous disposition. He who knows the world, who is the subduing charioteer of men, the Teacher of gods and men is Buddha, the Blessed one. He having obtained his own great wisdom, declares this world, the Divine, the Mára (3), the Brahman, the Samana Brahman, the Sentient, the Regal and Human (worlds). He preaches Dhamma (4), and declares the Brahmachariya (5), which is perfect as regards time and quality, meaning and grammar.

(1). Bhikkhu—A person who lives on fragments; a Buddhist Priest.

(2). Sakya—The reigning race at that time in India; Buddha was of this race.

(3). Mára—The Personification of death. The great opponent of Buddha.

(4). Dhamma—Doctrine, also order, thought, &c.

(5). Brahmachariya—Celibacy, chastity, continence.

Very well ! Such a form has the appearance of Rahatship. Then Weranja Brahmin, Was Bagawá in any place (1) came to that place ; and having arrived and accosted (him) concluded with Bhagawá, a complimentary conversation, sat down on one side. Weranja Brahman, who was seated on one side, said this to Bhagawá :—It has been heard by me, O virtuous Gotamo, that the Samana Gotamo neither salutes reverently nor stands up (before), nor invites to a seat, decayed, reverend, aged, ancient Brahmins. So it is, O virtuous Gotamo, that the virtuous Gotamo neither salutes reverently nor stands up (before) nor invites to a seat Brahmins who are decayed, reverend, ancient, arrived at old age. This is not proper, O virtuous Gotamo that it should be so.

I do not perceive, O Brahman, either in the Divine Mára Brahman, Samana Brahman, Sentient, Regal or Human worlds, beings who may either be worshipped, or stood up before, or invited to a seat by me. O Brahman, if Tathágato (2) were either to worship, or stand up before, or offer a seat to any one, his head would fall off.

The illustrious Gotamo is uncivil.—O Brahman, there is a cause, and by that cause it may well be said, that the illustrious Gotamo is uncivil. O Brahman, these, viz., taste, the desire for form, sound, smell, taste, and feeling, are separate from Tathágato, and like the palmyra cut up at the root, which has no further existence nor another birth. This is the rule, O Brahman, and by that rule it may well be said, that the Samano Gotamo is uncivil ; but not on the account of which you speak.

(1.) A set form in the Pali, used, as there is no relative pronoun. More lit : "By what was Bhagawá? By that he came."

(2.) Tathágato—Various meanings, as, "he who thus has departed," or, "he who thus came." The Teacher.

The illustrious Gotamo is destitute.—O Brahman, there is a cause, and by that it may well be said, the Samano Gotamo is destitute. O Brahman, these, viz., food (objects) for form, sound, smell, taste, and feeling are separated from Tathágata, and like the palmyra cut up by the roots, which has no further existence nor future birth. This is the cause, O Brahman, and by that it may well be said, the Samano Gotamo is destitute; but not on the account of which you speak.

The illustrious Gotamo is unpractical.—There is a rule, O Brahman, and by that it may well be said, that the Samano Gotamo is an unpractical person. I declare, O Brahman, my unpractical state. I declare the non-practice of the various kinds of sins and demerits connected with bodily misdemeanour, verbal misdemeanour, and mental misdemeanour. This is the rule, O Brahman, and by it it may well be said that the Samano Gotamo is an unpractical person; but not on the account of which you speak.

The illustrious Gotamo is an exterminator.—There is a rule, O Brahman, by which it may be well said of me, that the Samano Gotamo is an exterminator. I declare, O Brahman, my extermination. I declare the extermination of the various kinds of sins and demerits connected with desire, hatred, and ignorance. This is the rule, O Brahman, and by this rule it may well be said of me, the Samano Gotamo is an exterminator; but not on the account of which you speak.

The illustrious Gotamo is a despiser.—There is a rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is a despiser. I despise, O Brahman, the arrivals at the various kinds of sins and demerits arising from evil deeds, evil words, and evil thoughts. This is the rule, O Brahman, and by that rule it may well be said of me, that the Samano Gotama is a despiser; but not on the account of which you speak.

The illustrious Gotama is a subjugator.—There is a rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is a subjugator. I declare, O Brahman, the subjugating Dhamma. I declare the subjugating Dhamma of the various kinds of sins and demerits connected with evil desire, hatred, and ignorance. This is the rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is a subjugator; but not on the account of which you speak.

The illustrious Gotamo is an ascetic (1.)—There is a rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is an ascetic. I declare, O Brahman, the ascetism (literally scorching) of the course of sins and demerits. I declare, O Brahman, the scorplings of evil deeds, evil words, and evil thoughts. To any person is there the renunciation of the courses of sins and demerits, as the palmyra tree cut up by the root has no existence and no other birth? I declare that ascetism. To Tathágato, O Brahman, are the scorplings and renunciations of sins and demerits, as the palmyra tree when cut up by the roots has no being nor future birth. This is the rule, O Brahman, and by that rule it may well be said of me, that Samano Gotamo is an ascetic; but not on the account of which you speak.

The illustrious Gotamo is excluded from birth.—There is a rule, O Brahman, and by that rule it may well be said of the Samano Gotamo, that he is excluded from birth. As to any person, O Brahman, there are exclusions from another foetus, another state, and another birth, like the palmyra cut up by the roots, which has no more being nor future birth. I declare that exclusion from birth. To him (to me) there are exemptions from becoming a foetus in the womb, another state,

(1.) Ascetic.—Pali ဘုရားသမ္ဘာတေယျံ a scorcher, a burner, with reference to bodily desires, &c.

and another birth, as the palmyra cut off at the roots has no future existence nor future birth. This is the rule, O Brahman, and by that rule it may well be said, that the Samano Gotamo is excluded from birth; but not on the account of which you speak.

O Brahman, as the hen when sitting on 8, 10 or 12 eggs, having warmed them and turned them, the one from her brood who first either with his bill or claws breaking the shell comes with health out of it,—what do you call him? The elder or the younger? O virtuous Gotamo, it is proper to call him the eldest; he is the eldest.

In the same manner, O Brahman, I, having split the shell of ignorance connected with the received shell of folly and existence, am alone in this world the incomparable, the true, the omniscient and illustrious Buddha. That I, O Brahman, am supreme and chief of the world. By me, O Brahman, was begun untiring effort, durable, fixed, and unerring memory, a subjugated body in which lust was conquered, and a peaceful heart having only one object (in view). That I, O Brahman, arrived and dwelt in the First Jhāna, (1,) having become exempt from desire, and a sinning nature, (with which Jhāna is connected) reason, investigation, and the pleasure of isolation. And having surmounted reason and investigation, I arrived at and dwelt in the Second Jhāna, connected with clearness of intellect, mental effulgence, the relinquishment of reason and investigation, and the joy and pleasure arising from mental tranquillity. Having subjugated joy, I arrived at and dwelt in the medium state—possessed memory, fixity of mind, and bodily ease, and that which the Rahats call the delightful

(1.) Jhāna.—A state of knowledge. There are four Jhānas, the nature of which both in Brahmanism and Buddhism is very similar.—See *Wilson, Dhayāna*.

abode of indifference and mind ; and thus I arrived at and dwelt in the Third Jhána. I (then) arrived at and dwelt in the Fourth Jhána, connected with the extinction of former joys and sorrows, the extinction of former pleasures and pains, which has neither sorrow nor joy, (but) the purity of heart which arises from isolation.

Thus, when I had subdued, purified, cleansed, washed, separated from lusts, rendered soft, prepared for good action, and made my heart firm, I bent my mind to the recollection of former states (of existence). In what manner? 1 birth, 2 births, 3 births, 4 births, 5 births, 10 births, 20 births, 30 births, 40 births, 50 births, 100 births, 1,000 births, 100,000 births, various destructive kalpas, various kalpas of formation; in such and such a place there was such and such a name, such a tribe, such a colour, such a possessor of food, and endured such pleasure and pain; and so he (I) having arrived at old age, departed from that state, and was born in such and such a place, and was of such a name, such a tribe, such a class, such a proprietor, and endured such pleasure and pain. And thus having reached the end of life, departed from that state, and was born here.

In this manner I remember various prior states of existence. By me, O Brahman, in the first watch of the night was attained the first (gradation) of wisdom. Ignorance departed, and wisdom was attained; darkness fled, and light was produced. In a certain way, with a fixed memory, and the purpose of subjugating desires, and separated from lust, to me, O Brahman, came the first Great achievement, as the chick comes out of the shell; and so that I, when I had established a peaceful, pure, clear, abstract, separate from defilement, and a good-natured heart, bent my mind to the deaths and births of animals.

That person (I) with a divine, clear, and superhuman eye behold beings. I know beings who die, are born, are debased, excellent, of good report, of ill report, of good disposition, of ill disposition, according to the nature of their actions ; that certainly these creatures, O fortunate one, who are addicted to evil actions, evil words, and evil thoughts, who are revilers of Rahats, heathens, and partakers of the actions of heathens—these, on the dissolution of the body, after death, are born in the Apáya (1), Duggati (2), Winipáta (3), and Niraya (4) hells ; and these creatures, O fortunate one, who are practised in good deeds, good words, and good thoughts, who are not revilers of Rahats, pure religionists, and partakers of the actions of those religionists—these, on the dissolution of the body, after death, are born in the good and heavenly world. So I perceive with the divine, clear, and superhuman eye, creatures, and know creatures who die, are born, are debased, excellent, of good report, of ill report, of good disposition, of bad disposition, according to the nature of their actions. By this person, me, O Brahman was attained, the Second Wijjá (5) ; ignorance was dispersed, and Wijjá produced ; darkness fled, and light came. In this manner, to me, O Brahman, who was industrious, active, and dwelling apart, happened the second Exodus, as the chick bursts from its shell. That I, when I had thus established a peaceful, pure, clear, abstract, separate from defilement, and a good-natured heart, bent my mind to the wisdom of the extinction of sensual desires. I knew that this is sorrow from its very nature. I knew

- (1.) Apáya.—Apa, not ; aya, ease.
- (2.) Duggati.—Du, bad ; gati, nature or disposition.
- (3.) Winipáta.—Wi, intensive prefix ; ni, ditto ; pata, a falling.
- (4.) Niraya.—Nir, not ; aya, good fortune.
- (5.) Wijjá.—An advanced state of knowledge.

from its nature that this is the *cause* of sorrow. I knew from its nature that this is the *extinction* of sorrow. I knew from its nature that this is the *means* for the extinction of sorrow. I knew from their nature these are sensual desires. I knew from its nature this is the *cause* of sensual desire. I knew from its nature this is the *extinction* of sensual desire. I knew from its nature that this is the *means* of the extinction of sensual desire. To that person, me, who thus knew and saw, happened the deliverance of the heart from sensual desires, from the desire of existence, from the desire of external objects, from cleaving to ignorance, and as regards emancipation came wisdom; and I knew the Brahmachariya which is called the wasted state, how it is effected, and that afterwards it will not be so and so. O Brahman, to me, in the last watch of the night came the Third Wijjā; ignorance departed, and knowledge was produced, darkness fled, and light came. To me, O Brahman, in this manner, who was industrious, active, and dwelling in seclusion, happened the Third Exodus, as the chick bursts forth from its shell.

When he had thus spoken, Weranja Brahman said this to Bhagawá:—The illustrious Gotamo is excellent; the illustrious Gotamo is supreme. It is refulgent, O Gotamo; it is refulgent, O Gotamo! As by any means an inverted thing may be set upright, or a secret revealed, or to one who has erred the path be shewn, or in darkness a lamp may be lit and carried, or a figure shewn to the eye of him who sees; just so, in various ways, the Dhamma is proclaimed by the illustrious Gotamo. I go to the Refuge (1) of that illustrious Gotamo, and to the Dhamma and company of Bhikkhus. May the illustrious

(1.) Refuge.—Sarana, from sara “to go.” This form is used by all Buddhists, similarly to prayer by Christians.

Gotamo receive me as a Buddhist layman ; from this day forward, till life shall close, may the refuge be granted me, which I have arrived at, and may I be favoured by the illustrious Gotamo, with the great company of Bhikkhus, observing Was(1) in Weranji. The illustrious Bhagawá assented by being silent. Then Weranja Brahman knowing that Bhagawá had assented, rose from his seat, saluted Bhagawá, and departed, having his right side presented (2).

At that time there was a famine in Weranja; men's minds were distracted, they became like skeletons, their crops failed, and it was not easy by begging to obtain a livelihood. At that time horse-dealers from the North arrived at Weranja, in the Was season, with about 500 horses, and there in the horse-sheds were some measures of gram prepared. The Bhikkhus at dawn of day having robed themselves and taken their bowl and robes, and not having received any alms, came to the horse-sheds, took some measures of gram, pounded and pounded them in a mortar, and eat them. The Venerable Anando having ground on a rock a vessel full of the gram, brought it near to Bhagawá. Bhagawá ate it. Bhagawá, hearing the sound of the mortars (and pestles)--(knowing a matter Tathágatás enquire, knowing a matter they do not enquire ; knowing the time they enquire ; knowing the time they do not enquire ; purposely Tathágatás enquire, not without a purpose, but for removing the cause of there not being a purpose to Tathágatás. There are two modes in which the wise Bhagawás question the Bhikkhus (saying) Shall we preach the Dhamma, or promulgate the Commandments to the disciples ?)—Then Bhagawá called the

(1.) Was; lit. rain.—A season of seclusion among Buddhist Priests for a period of three months.

(2.) A respectful form of going out of the presence of a dignitary.

Venerable Anando, What is this pounding noise? Then the Venerable Anando made known the matter to Bhagawá. Very well, very well, O Anando, mankind will think that by you virtuous men victory was gained over grain, meat, and rice.

Then the Venerable Great Moggaláno (1) came to the place where Bhagawá was, and having arrived and reverently saluted Bhagawá, sat down on one side, and the Venerable and Great Moggaláno who was seated on one side, said this to Bhagawá:—There is now a famine, O Lord, in Weranja, people are distracted and reduced to skeletons, the crops have failed, and it is by no means easy to gain a livelihood by gleaning (begging). O Lord, underneath the surface of the Great Earth there exists (something) comparable to small drops of honey, and there being no bees, it will be good. Is it good, O Lord, may I overturn the earth? The Bhikkhus will then eat that edible crust of the earth. There are creatures, O Moggaláno, in the earth. How will you treat them? I will preserve the creatures, O Lord (by making another world), and how many creatures soever there may be in this world, I will collect and place them there, and with one hand I will overturn the earth. It is not proper, O Moggaláno; do not wish to overturn the world; the creatures may experience discomfort. Very well, O Lord, shall the whole company of Bhikkhus go to the north to ask alms? It is not proper, O Moggaláno; do not wish that all the company of Bhikkhus should go to the northern continent to collect alms.

Afterwards this kind of thought and reasoning happened to the Venerable Sáríputtoo who was retired and in solitude:—How is it that the Brahmachariya of such Buddho Bhagawás

(1.) Moggalláno.—One of the two Chief Priests of Buddha, who attended him throughout his ministrations.

continued not for a long time, and how was it that the Brahmachariya of such Buddho Bhagawás continued a long time? Afterwards the Venerable Sáríputtoo at eventide coming forth from his solitude, came to the place where Bhagawá was, and having reverently saluted Bhagawá, sat on one side. The Venerable Saríputtoo who was seated on one side, said this to Bhagawá. Here to me, O Lord, who was in secret and solitude, came this kind of thought and investigation: Which of the Buddho Bhagawás' Brahmachariya did not continue for a long time; and of which of the Buddho Bhagawás did the Brahmachariya continue for a long time? Of which of the Buddho Bhagawás, O Lord, did the Brahmachariya not continue for a long time? and of which of the Buddho Bhagawás Brahmachariya did continue for a long time?

O Saríputtoo, the Brahmachariya of Wipassa Bhagawá, of Sikhi Bhagawá, and of Wessabhu Bhagawá was not of long duration; and the Brahmachariya, O Saríputtoo, of Kakusanda Bhagawá, of Konágama Bhagawá, and of Kasappa Bhagawá continued for a long time.

O Lord, what was the cause, and what the means by which the Brahmachariya of Bhagawá Wipassa, of Bhagawá Sikhi, and of Bhagawá Wessabhu, continued only for a short time?

O Saríputtoo, Bhagawá Wipassa, Bhagawá Sikhi, and Bhagawá Wessabhu became disheartened in declaring their Dhamma at length to their disciples. The Sutta (7), Geyya (8),

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|------|---|---------|----------|------------------------|
| (1.) | Wipassi | Buddha. | The 19th | Buddha of this system. |
| (2.) | Sikhi | do. | 20th | do. |
| (3.) | Wessabhu | do. | 21st | do. |
| (4.) | Kakusandha | do. | 22nd | do. |
| (5.) | Kanagamo | do. | 23rd | do. |
| (6.) | Kassapo | do. | 24th | do. |
| (7.) | Sutta, oral declaration. | | | |
| (8.) | Geyya, a kind of mixed composition of prose and poetry. | | | |

methodical compositions, stanzas, pleasing words, their revealed births, wonderful doctrines, and dialogues were few ; instructions and discipline were not imparted to the disciples, and the Páti Mokka (1) was not shewn ; and from the disappearance of these Buddho Bhagawás, and from the disappearance of their contemporary disciples, their subsequent followers being of various names, various tribes, various castes, and various kinds of ascetics, their Brahmachariyas quickly became extinct. As in any way, whatsoever, O Sáriputtoo, when flowers of various kinds are placed on a shelf without being strung together, the wind shakes, scatters, and strews them about. What is the cause of that? Because they are not united by a string. Just so, O Sáriputtoo, from the disappearance of those Buddho Bhagawás, and the disappearance of the disciples contemporary with those Buddhos, their subsequent followers being of various names, various tribes, various castes, and various kinds of ascetics, their Brahmachariya quickly became extinct.

These Bhágawás became not weary of declaring, advising perfectly, the hearts of their disciples. O Sáriputtoo, at a former time, the Blessed, the Sanctified, the True and Omniscient Wessabhu Buddho, in a certain fearful jungle, knowing intimately their hearts, exhorted 1,000 Bhikkhus:—Reason thus ; thus ye must not reason ; thus consider ; thus ye must not consider ; remove this ; being thus situated, remain. Then to Sariputtoo and the 1,000 Bhikkhus who had been thus exhorted and admonished by the Blessed, the Sanctified, the True and Allwise Wessabhu, came deliverance of their hearts from the desire of existence. There, O Sariputtoo, to that

(1.) Páti Mokka:—a book in the Winiya Piṭaka, containing rules on monasticism.

fearful jungle, happened a wonder. Any person who entered that jungle, if he were not free from desire, all his hair stood on an end. This was the *cause*, O Sariputto, and this the *means* of the Brahmachariya of Bhagawá Wepassi, Bhagawá Sikhi, and of Bhagawá Wessabhu continuing for a short time only.

What, O Lord, was the *cause*, and what the *means*, by which the Brahmachariya of Bhagawá Kakusandho, of Bhagawá Konagama, and of Bhagawa Kassapa, continued for a long time?

O Sariputto, Bhagawá Kakusandho, Bhagawá Konagamo, and Bhagawá Kassapo became not weary of explaining their Dhamma at length to their disciples. The Sutta, Geyya, methodical compositions, stanzas, pleasing words, revealed births, wonderful doctrines, and dialogues, were very extensive. Instruction and discipline were imparted to their disciples, and the Páti Mokkha was enunciated. (Therefore) on the disappearance of those Buddho Bhagawás and their contemporary disciples, their subsequent followers being of various names, various tribes, various castes, and various kinds of ascetics, established their Brahmachariya for a long time. As in any way, O Sariputto, a number of flowers which are strung together and placed on a board, the wind neither shakes, scatters, nor strews them about. What is the cause of that? Because they are well joined by a string. Just in the same manner, O Sariputto, on the disappearance of those Buddho Bhagawás and their contemporary disciples, their subsequent followers being of various names, of various tribes, various castes, and various kinds of ascetics, they established for a long time their Brahmachariya. This, O Sariputto, was the *cause*, and this the *means*, of the Brahmachariya of Bhagawá Kakusandho, of Bhagawá Konagama, and of Bhagawá Kassapa, continuing for a long time.

Afterwards, Sariputto having risen from his seat, with his robe covered one shoulder, and worshipped Bhagawá in the place where he was, by joining his hands at his forehead, said this to Bhagawá:—O Bhagawá, this is the time for that; this is a good time for that. May Bhagawá proclaim the discipline to the disciples; may he declare the Páti Mokkha. In some way or other the Brahmachariya will continue for a long time. Wait, O Sariputto; wait, O Sariputto, Tathágata knows the time. Until that time, O Sariputto, the Teacher proclaims not his discipline, nor declares the Páti Mokkha. Until workings of lust descend to some of the priesthood, and till after, O Sariputto, the workings of lust have descended to the priesthood, the Teacher does not proclaim the discipline to his disciples, nor the Páti Mokkha, for the destruction of the operations of those lusts. Then, O Sariputto, some of the priesthood are not subject to the workings of lust. The priesthood is not yet become experienced nor extensive. O Sariputto, when the priesthood has become experienced and extensive, then the operations of desire descend to some of the priesthood, and then the Teacher declares his discipline to the disciples, and proclaims the Páti Mokkha for the destruction of the operations of lust. Then, O Sariputto, the operations of lust do not descend to some of the priesthood. The priesthood is not yet become *great*. O Sariputto, when the priesthood has arrived at a *great* state, then, the operations of lust descend to some of the priesthood; and then the Teacher declares the discipline to the disciples, and proclaims the Páti Mokkha for the destruction of the operations of those lusts; then, O Sariputto, the workings of lust do not descend to some of the priesthood. The priesthood has not yet come to the state of receiving great offerings. When the priesthood has arrived at the state of receiving great offerings; then the

operations of lust descend on some of the priesthood; and then the Teacher proclaims the discipline to the disciples, and declares the Páti Mokka for the destruction of the operations of those lusts; and then, O Sariputto, the workings of lust do not descend on some of the priesthood. The priesthood has not yet arrived at the *great truths* (of Buddha's doctrine). When the priesthood has arrived at the *great truths*, then the operations of lust descend on some of the priesthood, and then the Teacher proclaims the discipline to the disciples, and declares the Páti Mokka for the extinction of the operations of those lusts. O Sariputto, the company of Bhikkhus being faultless, separate from evil, reformed, pure, settled in merit, among these 500 great Bhikkhus the least of them is arrived at Sowan path, delivered from extinction, having Nirwana as a certainty; also the future paths.

Afterwards Bhagawá said to the venerable Anando, That which I intend to declare will henceforth become a custom. If any one has been invited to pass the Was season, he must not depart without informing (him who invited him). O Anando, let us go and inform Weranja Brahman. Just so, O Lord, answered Anando to Bhagawá. Then Bhagawá having robed himself, and taken his bowl and robes, with Anando as his attendant, came to the place where Weranja Brahman's house was, and having arrived, sat on the prepared seat.

Then Weranja Brahman came to the place where Bhagawá was, and having arrived and reverently saluted Bhagawá, sat on one side. Then Bhagawá said this to Weranja Brahman who was seated on one side: O Brahman, we have completed the Was, to which you have invited us. We inform thee that we desire to depart to journey in inhabited districts. Truly, O virtuous Gotamo, you were invited by me for the

Was season ; but I have not given anything which may be proper to bestow. I did not give, not because I had it not, nor because I did not wish to give. When can this be done by the laity with their many duties and cares? May the illustrious Gotamo consent to come with the company of Bhikkhus to partake of food to-morrow? Bhagawá by silence gave consent. Afterwards Bhagawá having declared a doctrinal speech to Weranja Brahman, implanted it in his heart, produced a desire (towards it), and made him satisfied (with it), arose from his seat, and departed.

Afterwards, when the night had gone, Weranja Brahman having provided proper and suitable food, made known the time to Bhagawá (saying), O Lord, virtuous Gotamo, the meal is ready. Then Bhagawá, in the morning, having robed himself and taken his bowl, and robes, came to the place where Weranja Brahman's dwelling was, and having arrived, sat on the seat provided for him, with the company of the Bhikkhus. Then Weranja Brahman having provided with his own hands food for the Bhikkhus and their chief, Buddha, which food was delicious, fit, and suitable to be eaten,—when Bhagawá had eaten, and the bowl was put aside, Weranja clothed Bhagawá with three robes, and each of the Bhikkhus with a pair of cloths. Afterwards Bhagawá having declared a doctrinal speech to Weranja Brahman, implanted it in his heart, produced a desire (towards it), and made him satisfied (with it), arose from his seat, and departed. Afterwards Bhagawá having resided in Weranja as long as he wished, without going to Soreyya, Samkassam, or Kantakujja, came to the place where the river Páyaga was, and having arrived and crossed over, came to Benares, and having dwelt as long as he wished there, came to Wesali city, and according to custom, dwelt there, in the Rock Hall in the great jungle near Wesali.

The Weranja Bana portion is finished.

No. II. *Parájika Book.*

THERE was at that time a village not far from Wesali, called Kalanda village. A chetty, Sudinno, the son of Kalanda lived in it. At that time, Sudinno of Kalanda, from some cause or other, went to Wesali with several of his companions. On that occasion Bhagawá was seated in the midst of many of his attendants preaching the Dhamma. When Sudinno of Kalanda had seen Bhagawá seated in the midst of his attendants, and preaching the Dhamma to him, it thus happened (he thought thus)—It will be good if I also hear this Dhamma. Then Sudinno came where the crowd was, and sat down on one side, and to Sudinno, who was seated on one side, came this thought:—By some means or other I have heard the Dhamma proclaimed by Bhagawá; (but) it is not easy to practise the truly complete, holy, and pure, Brahmachariya, by those who are householders, and dwell in the lay state. It is good therefore, if I having shaven my head and beard, assumed the yellow robes, and renounced the lay state, become a mendicant cleric. Then that company, when it was well instructed, had well taken to heart, was interested, and having appreciated the Dhamma, rose from their seats, reverently saluted Bhagawá, and departed keeping their right side towards (Buddha.)

Then Sudinno, not long after the company had arisen, went to the place where Bhagawá was, and having arrived, and reverently saluted Bhagawá, sat on one side. Sudinno, who was seated on one side, said this to Bhagawá:—By

(1.) Sudinno is always called the son of Kalanda, throughout the narrative, but I have omitted it.

some means or other, O lord, I have heard the Dhamma declared by Bhagawá, (but) it is not easy to practise the truly complete, holy, and spotless Brahmachariya, by those who are householders and dwell in the lay state; it is good, therefore, if I, having shaven my head and beard, assumed the yellow robes, and renounced the lay state, become a mendicant cleric. May Bhagawá ordain me! Hast thou, Sudinno, obtained the consent of thy mother and father, to renounce the lay state and become a mendicant cleric? I have not, O Lord, obtained the consent of my mother and father to renounce the lay state and become a mendicant cleric. O Sudinno, Tathágato does not ordain him who has not obtained the consent of his mother and father. He said, I, O Lord, will do so, since my mother and father may consent to my renouncing the world and becoming a mendicant cleric.

Then Sudinno, having finished whatever he had to do in Wesáli, went to Kalanda village, where his mother and father were, and having arrived there, said this to his mother and father:—O mother, O father, by some means or other, I have heard the Dhamma preached by Bhagawá, (but) it is not easy to practise the truly complete, holy, and spotless Brahmachariya, by those who are householders, and dwell in the lay state. I wish to receive tonsure, assume the yellow robes, and become a mendicant cleric, separate from the laity. Grant permission to become a mendicant cleric, separate from the laity. When he had thus spoken, the mother and father of Sudinno said to Sudinno, O thou child, Sudinno, who art dear (to us); thou hast pleasure, and hast been tenderly nourished, thou hast not experienced any sorrow. Even by death we cannot desire your separation. What! shall we then consent, while you are alive, that you should separate from the laity, and become a mendicant cleric?

And so the second time the mother and father of Sudinno said to Sudinno, Thou art, O child Sudinno, our only son, well-beloved, surrounded by pleasures, and tenderly nourished. Thou art unacquainted with grief. And the third time, Sudinno said to his mother and father :—O mother, O father, by some means or other, I have heard the Dhamma proclaimed by Bhagawá, (but) it is not easy to practise the holy, complete, holy, and spotless Brahmachariya, by those who are householders and dwell in the lay state. I wish (therefore) having shaven my head and beard, assumed the yellow robe, and separated from the laity, to become a mendicant cleric. Give permission that I may separate from the world, and become a mendicant cleric. And the third time the mother and father of Sudinno said this to Sudinno :—Thou art, O child, our only son, well-beloved, surrounded by pleasures, tenderly nourished, and unacquainted with any grief. Even by death we cannot desire to be separated from you. What then ! shall we consent, while you are still living, that you should separate from the laity, and become a mendicant cleric.

Then Sudinno thought :—My mother and father do not consent that I should become a mendicant cleric, separate from the laity : and fell down there on the bareground (saying) Either here will I die, or become a mendicant cleric. Then Sudinno did not partake of one meal, 2 meals, 3 meals, 4 meals, 5 meals, 6 meals and 7 meals. Then the mother and father of Sudinno, said this to Sudinno :—Thou art, O child, our only son, well-beloved, surrounded by pleasures, tenderly nourished and unacquainted with any grief ; even by death we cannot desire separation from you. What then, shall we consent, while you are still alive, that you should separate from the laity, and become a mendicant cleric. Get up, O child, Sudinno, eat and drink, and surrounded by your companions

eating, drinking, with your retinue enjoying yourself, and performing merits, become cheerful. We do not consent to your separation from the world, and that you should become a mendicant cleric. When that was said, Sudinno was silent; and the second time, &c. And the third time also, the mother and father of Sudinno said this to Sudinno :—Thou art, O child Sudinno, our only son, well-beloved, surrounded with pleasures, tenderly nourished, and unacquainted with any grief. Even by death we cannot desire separation from thee. What then! shall we consent, while you are still alive, that you should separate from the lay state, and become a mendicant cleric? Get up, O child Sudinno, eat and drink, and surrounded by your companions, eating, drinking, with your retinue enjoying yourself, and performing merits, become cheerful. We do not consent to your separation from the world, that you should become a mendicant cleric. And the third time Sudinno, the son of Kalando, was silent.

Then the companions of Sudinno went to the place where Sudinno was, and having arrived, said this to Sudinno :—Thou art, O friend Sudinno, the beloved and only son of thy mother and father, endeared, surrounded with pleasures, tenderly nourished, and established in ease. O friend Sudinno, thou hast not known any grief; and by death even, your mother and father do not desire your separation. What then! will they consent, while you are alive, that you should separate from the world, that you may become a mendicant cleric?

Get up, O friend Sudinno, eat and drink, and surrounded by your companions, &c.—*Vide supra*.

When they had thus said, Sudinno was silent; and the second time, &c.; and the third time, &c., &c.

And the third time also Sudinno was silent. Then the companions of Sudinno went to the place where the mother

and father of Sudinno were, and said this to the mother and father of Sudinno :—O mother, O father, that Sudinno, fallen on the bare earth, says, Either here I will die, or receive ordination. If ye do not give leave to Sudinno to separate from the world, and become a mendicant cleric, he will die there ; (but) if you give permission to Sudinno to separate from the world, and become a mendicant cleric, you will see him again ; and if he does not delight in separation from the world, and the state of a mendicant cleric, another disposition will come to him, and he will return again to this place. Give permission to Sudinno to become a mendicant cleric, separate from the laity.—We consent that our child, Sudinno, shall become a mendicant cleric, separate from the laity.

Then the companions of Sudinno went to the place where Sudinno was, and having arrived, said this to Sudinno :—Get up, O friend Sudinno ; thou art permitted by thy mother and father to forsake the world, and become a mendicant cleric. Then Sudinno said :—I am permitted by my mother and father to separate from the world and become a mendicant cleric ; and being glad, well pleased, joyful, and rubbing his body with his hands, he rose up.

Afterwards, Sudinno having for several days strengthened himself, went to the place where Bhagawá was, and having arrived and saluted Bhagawá, sat down on one side. Sudinno who was seated on one side said this to Bhagawá :—I am permitted, O lord, by my mother and father to separate from the world, and become a medicant cleric. May Bhagawá ordain me. Sudinno received ordination (Sámanera) (1) and (2) Upsam-

(1.) Sámanera.—A clerical novice, whose age must be at least eight years to receive ordination.

(2.) Upasampadá.—A superior priest, not under twenty years of age.

padá, near Bhagawá; and the venerable Sudinno having subjugated his desires, became a dweller in the wilderness, a mendicant, a wearer of castaway garments, and a methodical beggar (1) (*i. e.*, one who asks from every house) and resided near a certain Wajji village.

Afterwards there was a famine in Wajji, men's minds were distracted, they were reduced to skeletons and every thing sown become blasted. It was not easy, therefore, to gain a living by gleaning (alms-asking). Then this thought came to the venerable Sudinno:—In this Wajji is a famine, men's minds are distracted, they are reduced to skeletons, and the crops are blasted. It is not easy, therefore, to get a living by gleaning, (but) I have many relatives in Wesáli who are rich, very wealthy, great proprietors, and have more than sufficient gold and silver, superabundant means and enormous quantities of grain, &c. It is good if I reside near my relatives. My relatives on my account will bestow gifts and perform merits; Bhikkhus will be benefited, and I shall not become weary in begging. Then the venerable Sudinno having rolled up his mat and taken his alms-bowl, and robes, departed for Wesáli and dwelt there after the *former* (2) custom. Then the venerable Sudinno dwelt in the great Wesáli jungle near the great Rock hall. The relatives of the venerable Sudinno heard that Sudinno had arrived at Wesáli, and they brought and presented about 60 vessels of rice to the venerable Sudinno. Then the venerable Sudinno having divided the 60 vessels of cooked food among the Bhikkhus, dressed in the early morning, and taking his bowl and robes, entered the village of Kalando.

(1.) A command given by Bhagawá to his clerics, that they should omit no house when alms-asking.

(2.) Appointed.

As he was methodically collecting alms in Kalandō village, he came where his father's house was, at a time when a female servant of the relatives of the venerable Sudinno was thinking about throwing away some stale rice, the remains of the previous evening meal. Then the venerable Sudinno said to the servant-maid of his relatives:—If you have a throwing away Dhamma (purpose) O sister, put it into my bowl. The servant-girl of the venerable Sudinno's relatives put the stale rice which was left from the previous evening meal into the bowl, and recognized the marks of his hands, feet, and voice. Then the maid-servant of the relatives of the venerable Sudinno went to the place where the mother of the venerable Sudinno was, and having arrived, said this to the mother of the venerable Sudinno:—What do you think! Our master Sudinno has come.—Do you speak the truth, you wench? If so, I will emancipate you.

Afterward the venerable Sudinno ate the stale rice in a retired place. The father of the venerable Sudinno coming home from his work, saw the venerable Sudinno eating the stale rice in a retired place, went to the place where the venerable Sudinno was, and having arrived, said this to the venerable Sudinno:—Truly, O child Sudinno, will you eat stale rice? Truly, O child Sudinno, it is proper to go to your own house.—I went to your house, and there I received this stale rice. Then the father of the venerable Sudinno, having taken hold of the arm of the venerable Sudinno, said this to the venerable Sudinno:—Come, O child Sudinno, we will go to the house. Then the venerable Sudinno went to the place where the house was, and having arrived, sat on the seat spread out for him. The father of the venerable Sudinno said to the venerable Sudinno,—Eat, O child Sudinno. Not so, O layman, I have eaten my food for to-day.—Consent, O child

Sudinno to eat rice to-morrow ! The venerable Sudinno by silence assented. Then the venerable Sudinno having risen from his seat departed.

Then the mother of the venerable Sudinno, after that night, having smeared the floor with new cowdung and caused to be made two heaps for him, one of gold coins, and the other of gold,—those two offerings were so great that a man on this side sees not a man on that; *et vice versa*,—she covered over those heaps with mats, prepared a seat in the middle, suitably surrounded (ornamented) them, and called the former wife of the venerable Sudinno. Now, O woman, put on those ornaments, and beautify yourself in a manner most pleasing to Sudinno.—Just so, O lady; answered the former wife of the venerable Sudinno to the mother of the venerable Sudinno.

The venerable Sudinno at dawn having clothed himself and taken his bowl and robes, went to the place where his father's dwelling was, and having arrived, sat on the prepared seat. Then the venerable Sudinno's father came where the venerable Sudinno was, and having uncovered the heaps, said this to the venerable Sudinno:—O child Sudinno, these are thy mother's property, the woman's dowry, that which is proper to be given to the female. The father's property is separate—our ancestors' too is separate; O son Sudinno, having disrobed yourself, you may receive this property, and perform meritorious actions. O father, I cannot attempt it, I am unable. I having a desire to the Brahmachariyat, will practise it. So the second time, &c., &c.; and the third time also the father of the venerable Sudinno said to the venerable Sudinno:—This is your mother's property, which was given as her dowry at marriage. The father's property is separate, and the grandfather's too. Take these things. O child Sudinno, possess these valuables, and perform merits, having come to the

lay state. Make up your mind, O Sudinno, to possess this property and perform merits.

Let us say this, O layman, if you will not become angry.— Say, O child Sudinno, said the father. Well then, O layman, get a large sack, fill it with the gold coins and the gold, put it into a cart, and throw it into the current in the middle of the river. If it be asked why. On account of these things may arise either fear, trembling, horripilation or trouble in keeping it. Then neither of these will happen to thee. When he had thus spoken, the venerable Sudinno's father became displeased, and said:—O child Sudinno, how can you speak thus?

Then the father of the venerable Sudinno called the former wife of the venerable Sudinno and said:—Because, O woman, you are dear and pleasing, it may be my son Sudinno will obey your word; if so, it will be well. Then the former wife of the venerable Sudinno embracing his feet, said this to the venerable Sudinno:—With what kind of expectation, O dear lord, do you practise the Brahmachariya? (1)—I do not, O sister, live as a celibate for the purpose of receiving a divine female, (said Sudinno.)

Then the former wife of the venerable Sudinno said:—From this day do you intend to call me sister; and fainted and fell on the floor.

Then Sudinno said to his father:—O layman, give me the food which is proper to be given, but don't bother me.

Eat, O child Sudinno. Then the mother and father of the venerable Sudinno with their own hands provided him

(1.) It appears that in those days men having become dissatisfied with their wives, became ascetics in order to accumulate merits, on account of which they would be able to marry a most beautiful goddess after death. Hence this question of the wife.

with, and persuaded him to partake of excellent food, until he was satisfied. Then the mother of the venerable Sudinno, when she had provided him with excellent food, and when his bowl was put aside, said this to him :—O child Sudinno, our family is rich, has large possessions, much food, much gold, and silver, much wealth and much grain. Receive all this, O Sudinno ; to possess these things, and having come to the lay state, perform merits. Come, O child Sudinno, possess these things, and perform merits.—O mother, I will not attempt it ; I am not able ; (for) with great desire I practise the Brahmachariya. And the second time, &c. And the third time also the mother of the venerable Sudinno said to the venerable Sudinno :—Now there is, O child Sudinno, a rich family, large possessions, much food, much gold and silver, much wealth and much grain. Therefore, O child Sudinno, give seed ; do not allow this, that the Lichchhawi (1) should carry off our heirless wealth.

I can do that, O mother, he said. Where do you dwell, O child Sudinno ? In the great jungle, O mother, he said. Then the venerable Sudinno having risen from his seat, departed ; and the mother of the venerable Sudinno called the former wife of the venerable Sudinno : Now, O woman, whenever you are in your courses, and the menses come, tell me. Yes, O lady, said the wife of the venerable Sudinno to the mother of the venerable Sudinno. Then the wife of the venerable Sudinno, after no long period, was in her courses, and the menses came ; and then she said to the mother of the venerable Sudinno, O lady, I am in my courses, the menses have come. Therefore, O daughter, bedizen yourself with the same ornaments by which you formerly pleased my son

(1.) Lichchhawi, probably Rájputs.

Sudinno, and gained his affection.—Just so, O lady; answered the former wife of the venerable Sudinno to the mother of the venerable Sudinno. Then the mother of the venerable Sudinno, taking the former wife of the venerable Sudinno, came to the jungle where the venerable Sudinno was, and having come, said this to the venerable Sudinno:—Now, O child Sudinno; now O child Sudinno; our family is rich, has large possessions, much food, much gold and silver, much wealth, and much grain. Receive all this, O Sudinno, and to possess these things, come to the lay state, and to perform merits; come, O child Sudinno, possess these things, and perform merits.

O mother, I will not attempt it; I am unable to do it; with great desire I practise the Bráhmachariya. And the second time, and the third time also the mother of the venerable Sudinno said this to the venerable Sudinno:—Now, O child Sudinno, our family is wealthy, has large possessions, much food, much gold and silver, much wealth and much grain. Receive all this, O child Sudinno, and give seed. Do not allow this, that the Lichebhawi should carry off our heirless wealth. I can do that, he said;—and having taken hold of the arm of his former wife, and gone to the great jungle, *cohabited* (1) thrice with his former wife; the discipline at that time having not been declared, and he not knowing that it was wrong. From that time she conceived. (Then) earthly deities caused this sound to be heard:—Certainly the company of the Bhikkhus is faultless, and free from evil, (but) by Sudinno a fault has been committed, and evil begotten. The gods of the Chátu Mahá Rájika worlds having heard the sound of the earthly deities, caused that sound to be heard, &c. The Táwatimsa

(1.) Did “Methuna Dhamma,” the name of the first Párájiká.

gods, &c. The Yáma gods, &c. The Tusitá gods, &c. The Nimmána rati gods, &c. The Paranimmita Wasawatti gods, &c. And the Brahmakáyiká gods caused this report to be heard:—Certainly the company of the Bhikkhus is faultless, and free from evil, (but) by Sudinno a fault has been committed, and sin begotten. At the same moment, and at that very instant, the sound ascended to the Brahma worlds.

Afterwards the former wife of the venerable Sudinno gave birth to a son who had arrived at maturity in her womb. Then the companions of the venerable Sudinno gave the name Bija (seedling) to his son; to the former wife of the venerable Sudinno, Bija Mátá (the mother of the seedling); and to the venerable Sudinno, Bija Pitá (the father of the seedling). Subsequently, both (the mother and the son) separated from the world, became mendicant religionists, and attained the state of Rahatship. Then to the venerable Sudinno came perplexity, and he repented, saying:—Certainly, I have sustained losses; certainly it is not profitable to me; certainly it is a bad matter; and certainly there is no gain. (Although) I have become a Bhikkhu of such a perfectly enunciated course of discipline, I shall not be able, to the end of life, to practise the perfect and holy Brahmachariya. In consequence of that perplexity and sorrow, he became thin, ill-favoured, disfigured, sallow, indifferent, morose, and sorrowful.

Then the fellow Bhikkhus of the venerable Sudinno said to the venerable Sudinno:—Formerly, O friend Sudinno, thou wast of a fair colour, of a captivating appearance, of a pleasing countenance, and a good complexion; but now thou art emaciated, ill-favoured, sallow, bent, with veins prominent, unsatisfied, morose, and sorrowful. What! do you not practise, O Sudinno, the Bramachariya, free from desire?

I have practised the Brahmachariya, but not without lust.

By me a sinful act has been committed, cohabitation with my former wife. I am perplexed on account of it, and much grieved. Certainly I have sustained losses; certainly it is not profitable to me; certainly it is a bad matter; and certainly there is no gain. And although I have become a Bhikkhu of the well-enunciated course of discipline, I shall not be able, to the end of life, to complete the perfect and pure Brahmachariya.—O friend Sudinno, you may well be perplexed and sorrowful. You having become a Bhikkhu of the well-enunciated course of discipline, will not be able, to the end of your life, to fulfil the perfect and pure Brahmachariya. O friend, has not the Dhamma, for the abandonment of lust, been declared by Bhagawá in various ways? This is not on the behalf of lust. The Dhamma for separation from lust, not for the fulfilling of lust; the Dhamma for the extinction of lust, not for the operation of lust. Now then, O friend, when Bhagawá has in various ways proclaimed the Dhamma for the abandonment of lust, you are meditating on lust; when the Dhamma for separation from lust has been declared, you are thinking of fulfilling lust, when the Dhamma for the extinction of lust has been declared, you are thinking on the operation of lust. O friend, has not the Dhamma by Bhagawá for the abandonment of lust been declared in various ways—for the subjugation of pride, for the suppression of the thirst (of lust), for the destruction of being, for the extermination of desire, for the refraining from lust, for extinction, and for Niwan? O friend, has it not been declared by Bhagawá in various ways, abandonment of lust, the knowledge of the characteristics of lust, the suppression of the thirst of lust, the excision of lustful thoughts, and the quenching of the burnings of lust?

This, O friend, is neither for the satisfaction of those who are now dissatisfied, nor for the further satisfaction of those

who are now well disposed. Again, O friend, it is for the further dissatisfaction of those who are still dissatisfied, and for causing a new state to those who are now well disposed. Again, O friend, if it be for the dissatisfaction of those who are still dissatisfied, some of those who are now well disposed, will become of another mind.

Then those Bhikkhus in various ways scoffed at the venerable Sudinno, and made known the fact to Bhagawá.

Then Bhagawá, for that cause, and that subject, caused the company of Bhikkhus to be assembled, and enquired of the venerable Sudinno :—Is it true, Sudinno, that you have cohabited with your former wife ? It is true, O Bhagawá. Buddho Bhagawá censured him and said :—O wicked, empty, cross-grained, hideous, irreligious, unsanctified, and worthless man ! O vain man, after being initiated in the well-enunciated course of discipline, how now will you be able to practise the perfect and pure Brahmachariya ? Has not the Dhamma by me for the abandonment of lust, &c., &c.—*Vide supra*.

It were good for thee, O vain man, thou shouldst place thy private member in a most poisonous serpent's mouth ; but it is not so, cohabiting with a woman. It were good for thee if thou shouldst place thy private member in the black serpent's mouth, &c., &c. ; in a heap of burning charcoal, &c., &c. What is the reason ? From either of those causes, O vain man, you may possibly neither die, nor on the dissolution of the body, by that cause, be born in either of the Apáya, Duggata, Winipáta and Niraya hells.

From this cause, O vain man, after the dissolution of the body, and death, you may be (will be) born in Apáya, Duggata, Winipáta or Niraya hells.

From that cause, O vain man, you will arrive at a sinful nature, an adulterous state, a degraded condition, lecherous

habits, unclean practices (*lit.* such as require ablutions), secret actions, and cohabitation. O vain man, thou hast been the originator of many sins. O vain man, this is neither for the satisfaction of those who are now dissatisfied, nor for the further satisfaction of those who are well disposed. Then, O vain man, if it be for the dissatisfaction of those who are ill-disposed, some of those who are now satisfied will become of another opinion. Then Bhagawá in various ways censured the venerable Sudinno, and having declared the disadvantages of the slothful man with regard to the difficulties of obtaining a livelihood, of satisfying his innumerable desires, and of quelling his discontent, declared in various ways the privileges of the man of few desires, of the satisfied man, of him who regulates his passions, of him who subdues his longings, of him who has a calm heart, of him who has but few cares, and of him whose energies are awakened; and having declared to the Bhikkhus a Dhamma discourse concerning duties and obligations, he said this to the Bhikkhus:—Now, O Bhikkhus, I will declare the precepts to the Bhikkhus, for ten purposes, viz., for the good of the assembly, for its ease, for the putting to shame sinful-minded persons, for the comfort of expert Bhikkhus, for the regulation of the desires concerning rewards in this life, for the extinction of desires for rewards in a future state, for the satisfaction of those who are ill-disposed, for the further satisfaction of those who are well inclined, for the advantages of those who are established in the true Dhamma, and for discipline. Therefore, O Bhikkhus, receive this precept:—If any Bhikkhu is guilty of cohabitation, he incurs a Párájika fault, and becomes excommunicate.

So this precept by Bhagawá has been promulgated to the Bhikkhus.

[The conclusion of the Sudinno Bhána.]

The next instance given is one of beastiality, committed by a Bhikkhu in Wesáli, with a monkey. Many Bhikkhus were witnesses of his crime, and when they charged him with it, he endeavoured to exonerate himself by declaring that Buddha had hitherto prohibited only cohabitation with a woman. Bhuddha, as in the former case, severely reprimanded him, and declared that if any Bhikkhu cohabits with any kind of beast, from the least to the greatest, he is guilty of a Párajiká fault, and becomes excommunicate.

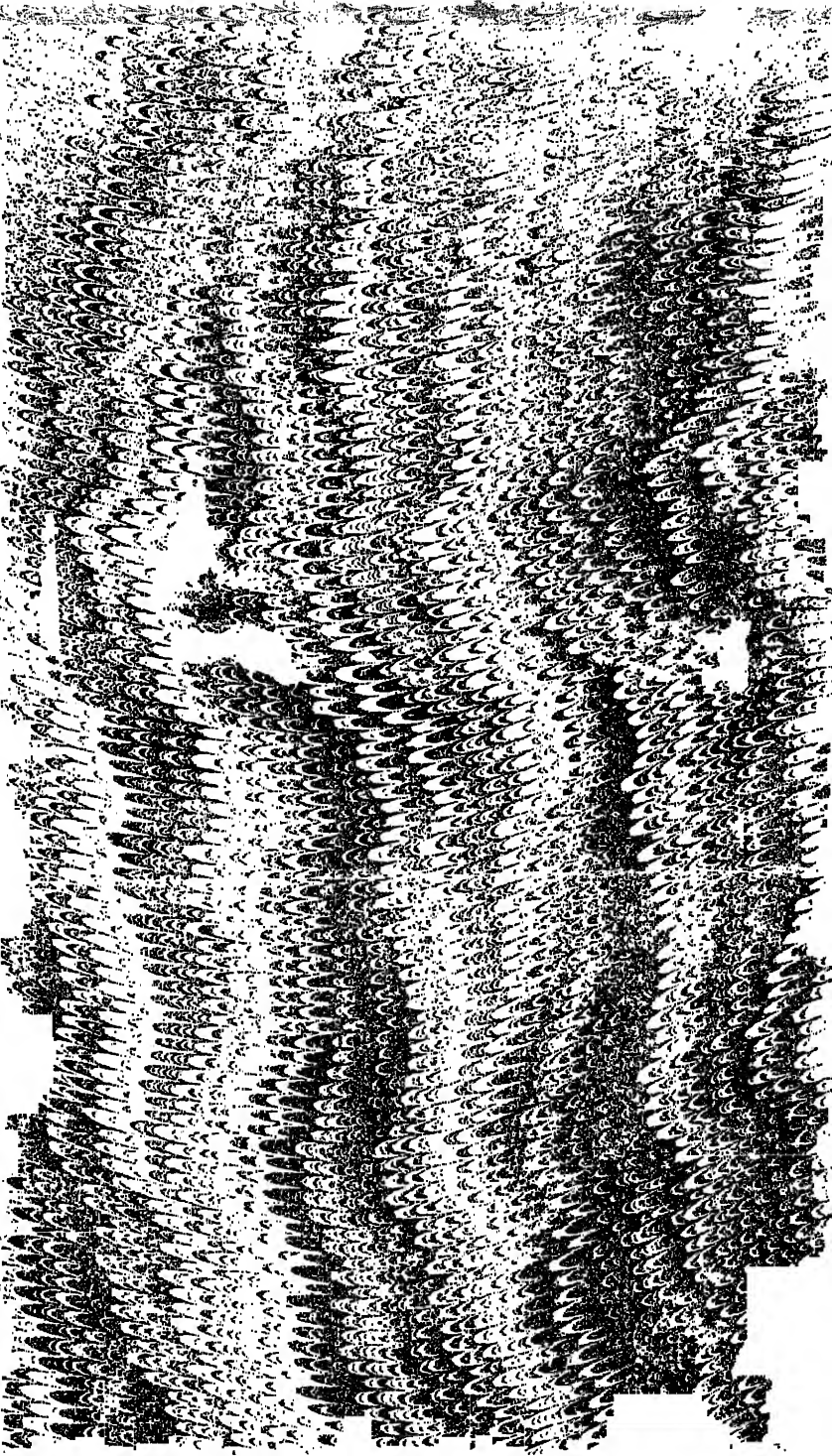
Very many Wajji Puttaka Bhikkhus in Wesáli having indulged themselves in luxurious eating, drinking and bathing, neglected their meditations, and through ignorance of their imbecility with regard to the observation of the precepts were guilty of Methuna Dhamma. Subsequently they, on account of affection to their kinsman and continued desire, went to the venerable Anando, and said thus to him:—O lord Anando, we have not despised, we have not despised the Dhamma, we have not despised the Priesthood, we have not despised self, and O lord Anando, we have not despised others; (but) we are very unfortunate, and although we have a little merit from having been initiated in this declared course of discipline, yet we shall not be able, till the end of life, to complete the perfect and pure Brahmachariya. Now, O lord Anando, may we receive the cleric state, and the order of Upasampadá, in the presence of Bhagawá; and may we be permitted to pass the first and last watches of the night in contemplation of the revelation of the meritorious Dhamma, and of the orthodox and wise Dhamma. It is good, O lord Anando, declare this to Bhagawá.—Just so; the venerable Anando answered to the Wesáli Wajji Puttaka; and went to the place where Bhagawá was, and having arrived, made known the matter to Bhagawá. —It is difficult, O Anando: Tathágató has not the means either

as regards the Wajjī people or the Wajjī Puttakà, of abrogating the promulgation of the Párájikà discipline as regards the clerical body. Then Bhagawá, for that cause and reason, having delivered a Dhamma discourse, called the Bhikkhus and said:—O Bhikkhus ! if any Bhikkhu, through ignorance of his imbecility with regard to the observance of the precepts, is guilty of Methuna Dhamma, when he has come (for the purpose of being ordained) is not worthy of being admitted to the Upasampadá order. Any one knowing his imbecility with regard to the observance of the precepts, if he is guilty of Methuna Dhamma, he is fit to be made Upasampadá, when he has come for it. And so, O Bhikkhus, receive this precept:—If any Bhikkhu, through ignorance of his imbecility with regard to the observance of the precepts, is guilty of Methuna Dhamma with any beast, from the least to the greatest, he incurs a Párájiká fault, and becomes excommunicate.

The term *any one* is as follows :—A person of whatsoever degree, of whatsoever race, of whatsoever name, of whatsoever tribe, of whatsoever attainments, of whatsoever conduct, of whatsoever ability, whether an elderly man, or a youth, or a middle aged man ;—such *an one* is called *any one*.







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